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The Review of Religions

Vol. 7

1908

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112508

Vol. VII.

No. 2.

THE REVIEW OF RELIGIONS

FEBRUARY 1908.

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QADIAN,

DISTRICT GURDASPUR, PUNJAB, INDIA.

Annual Subscription, Rs. 4. — Sngle Copy, As. 6.

THE REVIEW OF RELIGIONS.

Vol. VII.]

FEBRUARY, 1908.

[No. 2

بسم الله الرحمن الرحيم
نحمده ونصلي على رسوله الكريم

Has any Book been revealed by God : if so, which ?, II.

JEHAD.

From what I have said it is clear that Islam is pre-eminently a religion of peace, and its particular message to the world is a message of peace. But it may be said that Islam cannot claim to be a religion of peace inasmuch as it enjoins *Jehad* with the infidels. This charge against the Holy Quran and the Holy Prophet Muhammad is absolutely false. Islam never enjoined its followers to compel the non-Muslims to accept Islam or to propagate their faith by means of the sword. To any one who has even a surface knowledge of the early history of Islam, it must be quite clear that the thirteen years of our Holy Prophet's life at Mecca were years of such continued suffering, such unremitted persecution and such hard trial as none but the elect of God, who have their sole trust in Him, can bear. During this time many of his dearest companions were cruelly put to death and not a few were subjected to excruciating tortures. Instances are not wanting in which the Holy Prophet himself was pelted with stones by his unbelieving opponents to such an extent that he was literally bathed in blood from head to foot.

When all these relentless persecutions failed to stop the progress of Islam, it was planned as a last measure to exterminate it by murdering the Holy Prophet himself, and with this object the house in which the Prophet lived was besieged. Then Almighty God revealed to His Prophet that the time had come when he should leave the city. In obedience to this Divine commandment, the Holy Prophet left Mecca with only one companion, Abu Bakr. What a wonderful miracle that although hundreds of men were lying in wait for him and watching his movements, not one of them could see the Prophet as he left his house and passed through them! As he left the city behind him, he stood on a stone and, facing Mecca addressed it in these words: "Thou, O Mecca, wast my dear home and my beloved city, and had not my people driven me from thee, I would not have left thee." Then was fulfilled what some of the scriptures had announced long before, *viz.*, that the promised Prophet would be expelled from his home.

All this, however, did not satisfy the unbelievers, and they pursued the Holy Prophet to execute their evil designs. But Almighty God saved him from all their mischiefs, and the Holy Prophet succeeded in effecting a secret flight to Medina. Even then the opponents of Islam did not relax their exertions to uproot it, and had it not been for the special protection and assistance of Almighty God, they could have easily managed to cut it off with a single stroke. The enemy numbered hundreds of thousands while the Muslim companions of the Holy Prophet living at Mecca did not exceed seventy, and even these had already left the city. Certainly this was not the time when the Holy Prophet and his companions could have taken up the sword to compel their opponents to accept Islam, and yet it was at this juncture that permission was given to the Muslims to fight with their enemies. The persecutions of the Quresh had reached their climax and nothing, not even the flight from

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Mecca, could deter them from doing their worst towards the Muslims. They were now, in fact, more determined than ever to blot out every Muslim from the face of the earth and thus to extirpate Islam in such a manner that no trace of it should be left in the world. They were ready to deal this death-blow with the sword when Almighty God sent down His permission to His Holy Prophet to take the defensive. It was in self-defence and to repel the aggressive attacks of the opponents that the taking up of arms was allowed in Islam, and the Holy Quran is very clear on this point. The following verse bears testimony to this: *ان الله يدافع عن الذين امنوا ان الله لا يحب* *كل خوان كفور* *ان الذين يقاتلون بانهم ظلموا وان الله* *على نصرهم لقد* *Verily God will now ward off (the mischief and oppression of the unbelievers) from those who have believed, for God loves not the unfaithful, the ungrateful. Permission is given to those against whom arms have been taken up to defend themselves because they have suffered great outrages, and verily God is able to help them (i.e., though they are few, yet with the assistance of God they will be able to repel the attacks of their enemies" (xxii : 39, 40).*

The verses quoted above are the first that sanctioned the taking up of arms by the Muslims, and any one can see for himself whether they show the Muslims to be the aggressors or merely as an oppressed party compelled to take up arms to save their lives. The hostilest critic cannot deny that the same Quran is in our hands as was promulgated by the Holy Prophet, and hence any statement which contradicts the clearest testimony afforded by such an authentic and contemporaneous record must be rejected as absolutely false and untrustworthy. The Quran is the book which furnishes the surest and the most reliable history of Islam in the time of our Holy Prophet, and as such its statements are conclusive.

It is clear, therefore, that the injunction to fight was given

to the Muhammadans at a time when they were being murdered most unjustly and cruelly and were an oppressed party in the sight of God. Under the circumstances one of the two things was inevitable, *viz.*, either the Muslims should have been allowed to perish or they should have been permitted to fight in their defence against their oppressors. Nor could the latter course be suitable for them unless God Himself had succoured them, for they were so few and so weak that they had not the power to stand against their numerous and powerful enemies. The permission given on this occasion was, however, made subject to another condition in a later verse, by which the Muhammadans are prohibited from assuming the offensive in fight or exceeding the limits of self-defence. It runs thus: *وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَظَاهِرُونَ مَعَ الَّذِينَ ظَلَمُوا إِلَيْكُمْ وَالَّذِينَ يَبِغُونَ إِلَيْكُمْ مِنَ الْكُفَّارِ لَا يُحِبُّ اللَّهُ الْمُتَوَكِّلِينَ* "And fight in the cause of God against those who are the aggressors in fighting with you, and go not beyond this limit (for then you will be unjust) and God does not love the unjust" (ii: 186). To the same effect we are told on another occasion: *لَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِينَ ظَلَمُوا إِلَيْكُمْ أَنْ تَبْرَهُمْ وَأَنْ تَقْسَطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسَطِينَ* "God does not forbid you to deal with kindness and fairness towards those who have not made war upon you on account of your religion, or driven you forth from your homes: verily God loves those who act with fairness" (lx: 8). According to this verse the Muhammadans are enjoined to extend their kindness and charity even to their enemies, making an exception only in the case of those enemies who took up the sword for the extirpation of Islam itself and were bent upon murdering every Muslim who fell into their hands. From this it is clear that war was declared only against those bitter enemies of Islam who could not rest satisfied except with the utter extinction of Islam.

In the tenth chapter of the Holy Quran which is entitled the Immunity and which was revealed only a short time before

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the death of the Holy Prophet, there is a similar injunction :
 وان احد من المشركين استجرك فاجره حتى يسمع كلام الله
 ثم ابلغه ما منه ذ لك بانهم قوم لا يعقلون " If any one of those
 who join gods with God ask an asylum of thee (in the time of
 fight), grant him an asylum, until he has heard the Word of
 God, then let him reach his place of safety, for they are a
 people who have no knowledge (as to whom they are fighting
 with) " (ix : 6).

The Holy Quran goes further than this and declares in the
 clearest words that the permission given to the Muslims to fight
 against their opponents was not only to establish the liberty of
 the Muslim form of worship, but to bring about freedom of re-
 ligious worship of every kind in the world. This is stated in plain
 words along with the first permission of fighting given in the
 Holy Quran in the chapter entitled the Pilgrimage where it is
 said immediately after giving permission to the Muslims to fight
 against their enemies who had taken up arms to destroy them :
 ولو لا دفع الله الناس بعضهم ببعض لهدمت صوامع وبيع
 وصلوات ومسجداً يذكر فيها اسم الله كثيراً " And if God
 had not repelled some men by others, the injustice of men
 would have reached such a pass that the cloisters of monks and
 the Christian churches and Jewish temples and Muhammadan
 mosques wherein the name of God is ever commemorated
 would surely have all been destroyed and levelled with the
 ground (xxii : 41). In this verse, Almighty God tells the
 Muslims that He is the protector and helper of the temples of
 religious worship of all the religions and that, therefore, if any
 Christian country, for instance, falls into the hands of the
 Muslims, it is their duty not to interfere with their religious
 worship and not to destroy their churches. Similar injunctions
 are also contained in the traditions of the Holy Prophet, for
 whenever an army was sent out, the commander was strictly
 enjoined not to destroy any cloister of monks or any church or

synagogue. It is a clear proof of the broad and humanitarian spirit of Islam, for it undertakes to protect the Jewish and Christian places of worship in the same manner as Muhammadan places of worship. It is, no doubt, true that Almighty God who Himself laid the basis of Islam did not like to have it annihilated by the aggressiveness of its opponents, and allowed the Muslims to fight in self-defence and to take up arms in resisting the attacks of their opponents. The words in which the Holy Quran incited the Muslims to fight with their opponents are a clear proof that the commandment related only to defensive fighting. Thus it says on one occasion : *اَلَا تَقَاتِلُوْا قَوْمًا نَّكَثُوْا اَلْاِيْمَا نَهُمْ* : "Will you not do battle with a people who have broken their covenant and aimed to expel the Apostle and attacked you first" (ix: 13). And again : *وَ اِنْ جَنَحُوا لِلسَّلَامِ فَاِجْنَحْ لَهَا* : "And if they incline to peace, incline thou also to it (and make peace with them)." The rebuke conveyed in the first of these verses was due to the fear of the Muhammadans who thought that their numbers being insignificantly small in comparison with the overwhelming majority of their opponents, they could not do battle with them, or that if they did, they would suffer a crushing defeat.

Attention may also be drawn to the following verse of the Holy Quran in this connection : *مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ اَوْ فِسَادٍ* : "He who slays anyone, unless it be a person guilty of manslaughter or of causing disturbance in the peace by means of rebellion, slays, as it were, the whole mankind" (v: 35), that is to say, the slaying of one person without due cause is, in the sight of God, like the slaying of all mankind. It shows what a heinous crime it is according to Islam to murder a person without due cause.

All these verses show conclusively that the Holy Quran

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forbids aggressive fighting. On the other hand, it enjoins that even when a mischief is done by an opponent, it should be met with good in return, as it says : *وَدَفْعُ بِلَا لَتَى هِيَ أَحْسَنُ* ; "When thou makest a recompense, make a good recompense in return for an evil, and if thou dost it, thou wilt find that he between whom and thyself was enmity shall be as though he were a warm friend" (xli : 34). Again in speaking of praiseworthy qualities in a man, it says : *وَالْكَافِرِينَ وَالْغَافِلِينَ* .i.e., "The faithful are those who master their anger and treat others with forgiveness and forbearance and God loves those who do good to others" (iii : 128).

The Mission of Messiah and Mahdi.

In exact accordance with the teachings of Islam it is said of the latter days in the traditions of the Holy Prophet that when the Promised Messiah will make his appearance he shall bring the message of peace and put an end to wars ; in other words, *Jehad* or religious wars which shall be associated with the name of Islam through the errors of the *Mullas* shall be declared by him to be illegal. The tradition which contains this prophecy is contained in the *Sahih Bukharee*, which is the most reliable of all collections of traditions. The words of the tradition are *يُضَعُّ الْحَرْبُ*. This tradition contains the prophecy that in the latter days when blood will be shed under the cloak of religion and murderers will be called *ghazis*, the Promised Messiah will make his appearance and declare in plain and emphatic words the illegality of such inhuman deeds and of fighting for the propagation of religion. No doubt can be entertained as to the correctness of this tradition, for it is a fact that our Holy Prophet did not undertake a single expedition to convert any tribe to Islam. His fights were all for the defence of Islam and the Muhammadans, being against people who had

slain innocent Muhammadans and their children and wives. These were the people to punish whom the sword was resorted to, but leniency was shown even in their case, the extreme punishment being remitted when a person being convinced of the truth of Islam entered that religion. The reason of showing this leniency was that owing to severe hardships befalling those who accepted Islam in those days, the acceptance of Islam was equivalent to the acceptance of death. Hence the person who openly accepted Islam chose a kind of death for himself, and his conversion was, therefore, regarded as equivalent to an execution of the sentence of death in a certain sense.

In short, all such beliefs and ideas as that the Messiah and Mahdi will appear at any time to convert the non-Muslims to Islam with the sword are utterly absurd and false, and the Holy Quran is sufficient for their refutation. The religion which can show heavenly signs at all times and which is full of truth and wisdom does not stand in need of earthly weapons for its propagation. It carries on its fight with the shining signs from God and not with the sword. Had not the fanatics of Mecca taken up the sword to annihilate Islam, Almighty God would not have meted out to them a punishment with the sword. When therefore it is an established fact that our Holy Prophet, may peace and the blessings of God be upon him, did not fight to make converts by compulsion, but only after long and continued suffering took up the sword to defend himself and his companions against the evil designs of his enemies, it is quite incomprehensible how one of his successors can make it legal to convert people at the point of the sword. In taking such a course, the expected Mahdi or Messiah would not only be going against the teachings of the founder of Islam, but would also show the spiritual weakness of his cause by making it dependent upon the sword. Nothing can be more absurd than to suppose that a matter to which the Holy Prophet did not resort, though he suffered the severest hardships, would become legal for the Mahdi and Messiah.

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There is also a tradition in the *Muslim*, a collection of traditions only second to the *Bukharee* in reliability, which shows that the Promised Messiah will not resort to fight. The words of this tradition are : اخرجت عبدا الى لا يدان لقتالهم : In these words, Almighty God has addressed the Promised Messiah, saying : "I have caused some of My people to appear on the earth who are so strong that no one has the power to withstand them in fight ; fight not therefore with them but take My servants into the shelter of the Sinai." By taking people into the shelter of the Sinai, it is meant that the only source of their guidance shall be heavenly manifestations and spiritual signs like those that were shown on the Mount Sinai. The strong people spoken of in this tradition are the European nations which have spread on the whole earth, and by the Sinai is meant the grand manifestation of truth in which light and blessings and great miracles and awful signs are manifested. The essence of this prophecy is that when the Promised Messiah makes his appearance, he will not fight with these great powers, but to spread the Islamic faith the same shining lights would be manifested to him as were manifested to Moses on the Mount Sinai. By the Sinai are, therefore, meant the grand Divine manifestations which are, and shall be, witnessed in the form of miracles, signs and extraordinary occurrences. The world will see how this effulgence of Divine glory encircles the whole earth about. God is hidden from the human eye, but as in the time of Moses He manifested His awful glory, so much so that even Moses was overawed and fell down senseless at the shining of the Divine glory, so will it happen in these days and the same glorious effulgence will again make the whole world shine with its lustre and bring rest, satisfaction and certainty to the hearts of all seekers after truth. Almighty God informed me of this twenty-five years ago in a great prophecy which was published in my work the *Barahin-i-Ahmadiyya* and which runs thus : "I will manifest the effulgence

of My glory and will raise thee with the manifestation of My power. A warner came into the world but the world did not accept him, but God will accept him and make clear his truth with most powerful attacks."

In the words of this revelation, the effulgence of Divine glory whose manifestation is spoken of is the same as the light manifested on the Sinai, and by it are meant glorious and awful miracles like those that were wrought on the Sinai before the eyes of the children of Israel. In the same work, the Barahini-Ahmaddiyya, which has already been referred to as having been published twenty-five years ago, will be found a promise given me by Almighty God that if people did not accept His way, He would send the plague upon them, and death would work havoc on all sides, earthquakes would come and terrible disasters would overtake the world. In accordance with this prophecy, the plague has spread in this country and earthquakes have also come, and Almighty God has further informed me beforehand that a new kind of plague to which the people of this country are strangers will also make its appearance, and men will wonder as to what Almighty God wills to bring about. Thus has Almighty God said that He would show all these things to, and bring all these disasters upon, people whose hearts have hardened and who mock at, revile and belie the Messenger of God, and that by the same awful miracles He would bring guidance to those of His servants for whom faith has already been decreed, and who would therefore be taken in the shelter of the awful miracles which were wrought on the Mount Sinai. The glorious miracles spoken of in the prophecy are, therefore, the wonderful signs referred to above whose manifestation has already commenced and of which God had informed me long before. He has shown many other signs through me, which, if they are all written, would not be contained in a single volume. In short, the glorious miracles, the awful signs,

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and the Divine effulgence that strikes terror into hearts, which had been manifested on the Mount Sinai—the same awful signs are again being manifested in the world. The plague is working havoc among all the peoples; severe earthquakes are destroying fair cities; the meteors are falling with awful sounds; and the God who was hidden from the eyes of indifferent people now intends to manifest Himself in all His glory to the world.

An Important Criterion of a Divine Revelation.

Reverting to the original subject, I would now state the chief criterion by which we have come to recognise that the Holy Quran is the Word of God. The most important criterion of a Divine revelation is that it should have a distinct superiority over the writings and words of men in giving a deeper knowledge of God and bringing a surer conviction of His existence to the heart. For, it would be easily seen that if the Word of God cannot bring to us a higher knowledge of God and a greater certainty of His existence than what sound reason can do, it cannot claim the slightest preference over the latter. In fact, there is nothing in such a case to show that such a word is the Word of God, and the need of Divine revelation vanishes altogether. For instance, with the help of sound reason we can go no further than this that there must be a Creator of the Universe, for so the consummate order and perfect arrangement of its various parts lead us to conclude, but mere reason, however sound, cannot show us that the Creator does in fact exist. If, therefore, any book which is taken by any people as Divine revelation does not take us further than reason, it is useless, for it does not add to our knowledge of God and certainty about His existence but stops where reason stops. Such a book is not wanted by humanity for its guidance, for whatever guidance it can afford is already in the possession of humanity through sound reason. The truth is that man stands in need of Divine revelation because reason alone cannot lead him to the highest certainty

regarding the existence of God. There is no doubt that the order and design witnessed in the great orbs which constitute the host of heaven and the consummate laws of order that regulate the universe, the inter-relations of the various planets and stars, the marvellous power and wisdom displayed in keeping up this vast system for a length of time which human reason cannot even guess—all these arguments lead us to the conclusion of the probability of the existence of a Creator, of a Power whose will and order are working behind this system, but still probability does not prove actual existence. Reason has not seen the Creator nor can it make us see Him, but the Word of God brings with it the most firm persuasion and the strongest conviction, not only that there must be a God, but that God *actually exists*. The book that fails to bring such a conviction, that does not take us into regions far above the domain of reason and make us taste of the actual existence of God, leaving the probability of His existence far behind, cannot be said to be a revealed book. This is the chief criterion of Divine revelation.

It should be borne in mind that a revealed book ought to have Divine power in it. If a book has deep philosophical truths in it or contains nice points of knowledge and wisdom, only this much is not sufficient to entitle it to be called a revealed book, for these things are not beyond the sphere of human power and capability. Genius has wrought such wonders in physical as well as metaphysical sciences that it would be a most grievous error to consider a book to be revealed merely because it contains some good philosophical truths. Nor is it a sound argument for a book to be considered as revealed that it has existed for a very long time or from ancient days, for such a claim has no bearing upon the question of revelation. Moreover, it is almost impossible to decide conclusively which is the oldest book in the world. For instance, the followers of the Vedas claim that their scriptures were revealed some

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millions of years ago, but then there are the Parsees who claim that their books are a thousand times more ancient than the Vedas. Who in the absence of all historical evidence for either claim can decide which is the more ancient of the two? And even if a particular book were proved to be the most ancient of all, would that show it to be the only revealed book, or a revealed book at all?

It must, therefore, be clearly understood that the only criterion which can ultimately decide the question of the revelation of a book, is the possession of Divine power and distinct superiority over the words of man. For the word that comes out of the mouth of God must, like the work that comes out of His hands, be superhuman. Unless, therefore, a book that claims to be revealed can show that it has in it a Divine power which distinguishes it from the word of man, its claim cannot be recognised.

I would now show that the important criterion by which a heavenly book can be recognised as such is satisfied only by the Holy Quran, and at the present time it is the only book in which all those excellences are to be met with which must necessarily be possessed by a revealed book. The scriptures of other people may have satisfied that criterion or possessed those excellences at a previous time, but at present they do not. Though, therefore, as already stated, we consider such scriptures to have been revealed at an earlier time, yet in their present state they do not possess the particular qualification which distinguishes a revealed book from other books and hence they are useless. They are in fact like a fort which has been deserted and is quite desolate neither having treasure nor the garrison which made it a stronghold.

The Holy Quran has that mighty power in it which draws its followers out of doubts and scepticism and makes them attain the highest certainty in the existence of God. This

mighty power consists in this that when a person follows the Holy book perfectly, the manifestations of Divine power are shown to him in the form of miracles, and Almighty God speaks to him and informs him of the deep secrets of the future. I do not mention these blessings of the Holy Quran on the basis of statements made by others but I state only what I have myself experienced and call attention only to the blessings which I have personally tasted. The miracles which have been wrought by me are not less than a hundred thousand and may even exceed that number. Almighty God has said in the Holy Quran that a true follower of it will not only believe in the miracles wrought by the Holy book, but that he himself will be granted the power to work miracles. This efficacy of the Word of God I have myself witnessed, and to me have been given the miracles which cannot be wrought by any human power and are solely the work of God. The disastrous earthquakes which have upset vast tracts of land, and the plague which is cutting off human life like a scythe in a ripe field of corn, are only two of the signs which have been given to me. Long before their appearance I published in my work, the Barahin-i-Ahmadiyya, that disasters were about to overtake the country and now we are in their midst. But this is not all. Heavier disasters far are yet in store for the world. New kinds of pestilence will make their appearance and they will strike terror into the hearts of the people. The plague that has already made its appearance will assume a very dangerous attitude in this country as well as other countries in the current or the next year. A devastating earthquake would also come all of a sudden which may lay waste a particular portion of the country or affect the whole of it. If people fear God, these disasters may yet be averted, for God is the King of earth and heavens and as He can pass a decree, He can also avert the evil. But there are no signs of turning to God, for the hearts have hardened beyond all hope. Nor do I think that the foretelling of these disasters and the giving of warning beforehand will have any effect: nay, I know

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that my words will be laughed at or abusive epithets will be hurled at me or I shall be blamed for causing apprehension.

It must, however, be remembered that for the warding off of disasters, it is not necessary that people should accept Islam, for errors in belief shall be dealt with on the judgment day. What is required is that they should shun the ways of evil, hold their tongues from abusing the holy prophets of God, not oppress the poor, show charity to and sympathy with their fellow-beings, not set up gods with God, not give the dignity of God to any stone, or fire, or human being, and give up every kind of mischief. The people of this country should also entertain feelings of the deepest gratitude and sincerest loyalty towards the British Government which has brought to them security, peace and freedom, and should not have any secret designs upon it, for the rule of this Government has undoubtedly benefitted both Hindus and Muhammadans, and under its rule we are more secure even at the night time than we were at day time under the Sikh rule. If the people shun all these ways of evil and fear God, I am sure it would serve them as a safeguard against all disasters, for Almighty God has addressed me many a time saying : *ان الله لا يغير ما بقوم حتى يغيروا ما بانفسهم* "Verily God shall not take away the evils which are distressing the world until the people bring about a transformation in their lives." He also revealed to me His word, informing me before the appearance of the plague in the town of Qadian that He would protect every soul living within the four walls of my house, and the truth of these words has been witnessed by friends as well as foes, for though the plague has affected this place several times, yet all those living within my house have been miraculously saved. Almighty God had also informed me that the town of Qadian would have been wholly devastated by the plague had it not been out of consideration for His messenger whom He had raised in it. He further informed me

that the attacks of the plague would be intermittent, and this has also proved true, for sometimes there is such an abatement in the fatality caused by the plague that it is considered to have almost disappeared, but after a year or two it again assumes a fearful virulence and the epidemic rages more severely than it did at any previous time.

Another sign given to me is that twenty-seven years before this time, I was an unknown man leading a solitary life in an out of the way place and very few even of my townsmen knew me. It was at this time that Almighty God informed me of a great future in store for me and of my fame being spread in the whole world. These revelations from God were published by me in my work the Barahin-i-Ahmadiyya at that very time, and thus more than twenty-five years have now passed since their first publication. Some of these revelations are as follows :
 انى جا على الناس اما ما يا تون من كل فج عميق :
 يا تيك من كل فج عميق ينصرک رجال نو حى اليهم من السماء
 ان اجاء نصر الله والفتح وانتهى امر الزمان لينا ليس
 هذا بالحق ولا تصعر لخلق الله ولا تسئم من الناس القيت
 "I will make thee an Imam for the people, (i.e., a religious leader whom people will follow). They will come to thee from every distant path and will bring to thee gifts of every kind from distant places. I will inspire men so that they should assist thee. When the assistance of God and victory will come and large numbers will turn to Us, then will it be said, was it not true? When large numbers of people come to thee, thou shouldst behave towards them very gently and shouldst not get tired of them. I will generate love for thee in the hearts of men so that thou shouldst be brought up before my eyes." Long after the revelation and the publication of these prophecies their truth has now been made manifest. Love for me has been rooted so deep in the hearts of men that not only

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have they given away their wealth for my sake but some of them have even sacrificed their lives. They were stoned to death but they suffered this cruel torture with the utmost perseverance. They forsook their lives but they did not forsake me. Many others have suffered cruel persecutions for my sake, while not a few have left their homes to take up their abode with me at Qadian. More than a hundred thousand men have visited me personally to enter into my discipleship while the total number of my followers has reached nearly four hundred thousand. To establish the truth of this prophecy only two points are to be settled. Firstly, whether it is true that at the time of the publication of the prophecy twenty-five years ago, I was almost an unknown man. And secondly, whether at the present time this propaganda is spread as far and wide as I have described it to be. Any one who has any desire to know the truth can satisfy himself as to both these points very easily and even my opponents cannot deny the truth of these facts. There are Arya Samajists at Qadian who knew me as I was twenty five years ago and who know me now, and even they would bear witness to the truth of my statements. Now, I ask, is it within the power of man to know of such deep secrets relating to the distant future ? If it is, where is there another example of it ? There are also some of my signs which some of the Arya Samajists of Qadian have witnessed in their own persons or in those of their relatives, and as they are still living, they cannot deny them if they are required to answer under oath. All these signs are really the miracles of the Holy Quran, for it is with the power and spirit of that Holy Book and not with our own power that we can show them.

The Teachings of Abbas Effendi.

Abbas Effendi is the third person in the triad of the religious leaders of Babism, and to him the movement owes much of the success which it has attained since the death of Bahauulla. He is a son of Bahauulla, and the recognised leader of the majority of the Babis since his father's death, his half-brother Muhammad Ali (Bahauulla's son by another wife,) being his rival. A story of his life is given by Myron H. Phelps of the New York Bar in the "Life and Teachings of Abbas Effendi" (G. P. Putnam's sons, New York and London, 1904). Mr. Phelps was fascinated by the Babi writings and he paid a visit to Ekka, and accordingly his book presents to us modern Babism from a true Babi's point of view, his information being all derived either from the "Master" himself, as Abbas Effendi is called by his followers, or from those very nearly and closely related to him and intimately acquainted with the circumstances of his life and his teachings.

With the story of the life of Abbas Effendi we are not concerned in the present article except in so far as that life has influenced his teachings. Briefly told, it is the story of a painful life, of a life of exile and imprisonment, attended with great suffering relieved perhaps only by the single circumstance that the exiled leaders had the pecuniary support of a large number of followers. Mr. Phelps has related many touching stories of heroic suffering on the part of Abbas Effendi, especially during the long exile and imprisonment, and has also given the minutest details of some of the benevolent deeds of his hero. But while he has done well in placing before the public those small deeds of goodness which often make a great man, he has assiduously tried to evade every charge against the character of the leaders of the movement.

This fault in Mr. Phelps's work must, however, be excused because his study of the life and teachings of the Babi leader is not from a critic's point of view, but from that of an admirer, and, I should even say, a believer or a worshipper.

It is with the teachings of the man, however, that we are concerned. Abbas, as we have said, is the third of the great leaders of Babism who have made up that religion. But strangely enough each of these leaders has moulded that religion in his own way. Ali Muhammad (Bab) laid the foundations of the Babi religion in 1844 upon the alleged revelation of the Bayan. Husain Ali (Bahauulla) openly assumed the leadership of the movement nearly eighteen years after the execution of the Bab and declared the Bayan to have been abrogated by his own revelation which he gave in the *Kitab-ul-Aqdas*, or the Book of the Laws of Bahauulla, which alone was henceforth to furnish guiding rules to the movement. And now his son, though professing a belief in his laws, has modified them to such an extent that the true religion of Bahauulla is no more recognisable in them, if we may believe the statements made by Mr. Phelps as to his teachings to be exact and true. But as Mr. Phelps assures us that the teachings of Abbas, as given by him in his work, were taken directly from the teacher himself, and being read to him before publication were admitted by him to be correct, we have no reason to doubt the accuracy of the statements.

Babism in the hands of Abbas is more of a philosophy than a religion. He is concerned more with explanations of philosophical problems than giving rules of guidance to his followers. Though it is denied that Abbas had any education, he seems to be perfectly well-acquainted with some of the advanced scientific ideas of the day, and he has made his theory of the origin of soul and matter correspond with the theory of evolution. In opposition to Bahauulla, who repeatedly calls God the

Creator, Abbas calls Him uncreating (page 169) and matter to be self-existent and eternal (page 170). Spirit and matter are represented in the cosmogony of Babism as evolving in union with each other through "the four kingdoms of nature," the mineral kingdom, the vegetable kingdom, the animal kingdom and the human kingdom (page 119). In this last stage both spirit and matter are considered to have attained their perfection—man being "nature's final product and the goal of her evolution" (page 120).

On the doctrine of the immortality of soul, Abbas's views again differ from Bahauulla's, being in accordance with the philosophical system to which he adheres. Both Bab and Bahauulla believed in the immortality of soul and in a life after death but such does not appear to be the view of Abbas. According to him the self-consciousness of man does not survive the departure of his soul from the body except in a limited number of cases. The thoughts and characteristics of a man are considered as remaining somewhere after his death though not the soul, and these thoughts and characteristics are said to find their expression afterwards in another human individual form, this being explained as the reason of the similarity of the character of one man with that of another. The idea seems to be a distortion of the idea of *baruz* which means the manifestation of the characteristics of one person in another.

According to Abbas, however, besides the animal spirit in man there is another spirit which may be called the Divine spirit. This spirit which is called the real human spirit is not developed in the masses or the generality of mankind, but it is only in a few perfect types of manhood that it is sufficiently developed and in these cases it is said to pass on to higher conditions of existence. As the ideas on this subject are somewhat vague, a quotation from Mr. Phelp's book would serve best to explain this new doc-

trine of the Babi religion, a doctrine unknown both to Bab and Bahaualla. In the chapter on the philosophy and psychology of the Babi religion, Mr. Phelps writes :—

“But man has, either potentially or in fact, another principle by which he is distinguished from all beings below him. This is a Divine radiation and comes to man directly from God. It is described by Abbas Effendi as a ray of His love, sent by Him to every human being at its conception. It is the real human soul. When united with the human consciousness, it becomes an individuality, knowing itself and God. This soul lights the reflecting and reasoning mind of man and gives it the semblance of itself, the real soul.

“Of the existence of this soul the masses of mankind are not consciously aware. But it is the source of the impulses leading to the noble, generous, and unselfish actions which illumine the page of the life of man. * * * *

“The world and all its myriads of forms exist only for the purpose of producing by evolutionary growth centres of consciousness, intelligence, and emotion which may reach up to, and unite with, the ray from God and soul of man. Toward this consummation evolution is surely carrying the whole human race. A large portion of mankind has not reached the stage of development where this union is possible ; but there are vast numbers of men who might attain it by the exercise of their own powers,—for man while in this world has a far-reaching control over his own destiny,—but do not seek ~~it~~, do not turn their faces toward God. The masses of mankind are wrapt in ignorance and selfishness, and pass the few years of their mortal lives engrossed in the gratification of their personal desires and ambitions, in the egotistic trifles and vanities of earthly existence. For these, there is no hereafter, except as their thoughts and deeds continue by their influence and effects

to modify the general course of the life of the humanity as a whole. They are like the leaves of the tree which fall in myriads and only avail to enrich the soil, and to which the fruit which reaches perfect maturity bears but a small proportion in number, like the multitudes of germs of every species which never come to germination, nature having created and scattered them in infinite profusion in order that a few might find suitable conditions for growth, or like the vast number of relatively imperfect forms sacrificed at every step in evolution in order that a few more perfect ones may be selected by survival to carry on the evolutionary process."

The union of the human consciousness with this soul is perfect only when brought about in the vigour of manhood, but an imperfect union may take place immediately before death when the function of the senses has ceased. "When it is imperfect, the human consciousness overshadowed by the soul, and now keenly aware of its imperfections, passes into other states of existence, where its further opportunities for reaching perfection do not depend upon individual effort—cannot be demanded and seized as of right, as in this world—but are dispensations of Divine favour. When the union is complete, there results an individuality possessed of Divine wisdom and the all pervading power of spirit, knowing itself and also knowing that it is a part of the Infinite, Absolute, Eternal essence. Time exists for it no more, nor can it be said to be in any place, though it is still within the realms of space and form. Contemplating the Divine Source of which it feels itself to be a part, it passes on to higher conditions of existence and continues its growth. In its ultimate perfection, it passes beyond time, space, place, and form. It is then man and God in one, the reflection and the one."

Now, these abstruse metaphysical theories, however well they may be apprehended by the speculative intellect of Abbas Effendi, are not in consonance with the teachings of Bahau'lla. It

is true that even in his writings we do not find any very clear statements as to the immortality of the human soul, but there is enough to show that his teachings were opposed to such a theory of there being no life after death as Mr. Phelps attributes to his son Abbas. For instance, Bahauulla says in one place in the *Kitab-ul-Aqdas* (Book of Laws): لا يذکره إلا الذین سکرت ابصارهم: "None denies him (Bahauulla) but those whose eyes are closed in this life, and for them in the next life is disgracing torture" (page 49). Here at least, the existence of the next world, *i.e.*, the life after death, and punishment for the evil-doers there, are both admitted. In many other places similar expressions are met with in the writings of Bahauulla, where the fact of a life after death for both the good and the evil-doers is admitted in as plain words. Speaking of those who rejected him, he says on another occasion in the same writing: عن الناس من غرّة العلوم وبها منع عن اسمی القيوم واذا سمع صوت النعال عن خلفه یرى نفسه اکبر من نمرود قل این هو یا ایها المردود تا لله انه لفی اسفل

"From among the people there are those whom knowledge has deceived and on this account they have been withheld from accepting my name, the sustainer. When such a one hears the sound of footsteps after him, he thinks himself to be greater than Nimrod. Say, where is he (Nimrod)? thou wretch! Verily, I swear by God that he is in the bottom of hell" (page 16). Now Nimrod is said to be the king who persecuted Abraham, and Bahauulla here affirms in the strongest words that he is in the bottom of the hell and threatens a similar punishment to the learned theologians who rejected and persecuted him. Again, speaking of the punishment inflicted by the law of Bahauulla upon the adulterer and the adulteress he adds: هذا ما حکم به مالک الاسماء فی الاولی و فی الاخری قدر لهما "This is what the Lord of heavens has enjoined as punishment in this life, and in the next disgracing punishment

has been ordained for both of them " (page 19).

On many other occasions the existence of a life after death for the good as well as the evil-doers, the masses as well as the chosen ones, is admitted in more or less plain words. On one occasion the deniers of Bahauulla are denounced as "the people of the hell" (*Ashdb-us-Sair*), while woe is repeatedly invoked upon them. Again, Almighty God is represented as forgiving the sins of men, which could not have been done unless Bahauulla believed in a life after death for the righteous and the wicked alike where good deeds were to be rewarded and evil ones punished. But here is his son, ostensibly still preaching his religion, but openly rejecting the fundamental doctrines of his faith and starting new theories quite opposed to the founder's views only to suit his philosophical views relating to the origin and end of human life. He clearly denies a life after death for all those who have not attained the highest degree of spiritual perfection and thus contradicts the fundamental doctrines of the faith which he is preaching.

Another most important departure made by Abbas Effendi from the teachings of his father is in connection with the relation of the Babi religion towards other religions. From the series of articles on the Babi religion which appeared in these pages during the last year, our readers must have seen that Bahauulla claimed to be the only guide of humanity in this age and denounced all other sects and religions as following errors. He calls his religion "a blessing for the righteous and an adversity for the evil-doers," and "a mercy for those who accept him and a punishment for those who reject and turn aside." The *Kitab-ul-Aqdas* and other writings of Bahauulla are full of such expressions as the following: "Beware that they (the deniers of Bahauulla) are of those who shall be brought to disgrace;" "Blessed are those who accept me and woe to every denier;" "Woe to those who have left

me ;” “Woe to those who turn aside ;” “May God curse them ;” “May God do battle with them.” Not to say any thing of the other religions, Bahaualla did not tolerate even the Babis who still followed the religion of the Bab but did not accept Bahaualla. He denounced them in the most scathing terms, calling them sometimes “inadvertent people who like Satan are engaged in creating doubts,” and speaking of them again as “affrighted asses fleeing from a lion.” The following quotation from the *Kitab-ul-Aqdas* is sufficient to make clear the attitude of Bahaualla towards other religions: “Blessed is the man who testifies (to Bahaualla’s truth) and woe to every cunning denier And know that the people of the Bayan have refused to accept this grace the like of which the world has not seen thus have their souls made their deeds appear good in their sight and they are this day among those who have gone astray They worship superstitions and do not know, and bow before idols and do not understand. They adorn their heads with turbans and have gone astray and lead others astray.”

In fact, Bahaualla as the founder of a religion advanced certain dogmas and it was in the acceptance of these dogmas that according to him the salvation of mankind lay. The first of these was his own acceptance as a perfect manifestation of the Divine Being, and the second, obedience to the injunctions and rules of practice laid down in the *Kitab-ul-Aqdas*. In the very beginning of this book it is clearly laid down that to attain salvation it is necessary both to accept him and to act upon the injunctions laid down by him. The book is pronounced to be “the balance of God with which all the deeds are balanced,” so that however good a deed may be, it is of no use unless it is in accordance with the Book of Laws. It is exactly in accordance with these plain teachings of Bahaualla that the Bahais make salvation conditional upon the acceptance of Bahaualla, and the

following quotation from the *Sacred Mysteries*, a recent American publication expounding Bahaism, as given by Mr. Phelps, is not a distortion of the true Bahai attitude towards other religions, as Mr. Phelps thinks, but a true view of the religion of Bahauulla. The quotation runs thus: "Whosoever is really firm in his love for Abdul Baha, and arises to serve the cause of the Blessed Perfection, is of the Kingdom. But he who is not firm in the Covenant of God is of the hell, the doors of the kingdom are closed unto him" (page 87).

"Whosoever is, in this day, firm in the Covenant and Testament of God, and turns unto Abdul Baha (Abbas Effendi) in compliance with the decisive command of the Blessed Perfection, he is of the people of the kingdom..... On the other hand, whosoever violates the Covenant of the Blessed perfection, and turns away from Abdul Baha, the Centre of the Covenant, he is at every instant declining, one of the companions of the left hand, and one of the letters of the hell-fire" (page 100).

Such being the true teachings of Bahauulla, we would now see how far Abbas Effendi has stuck to them in the exposition of his metaphysical doctrines. If the incidents related by Mr. Phelps are true and we have no reason to think otherwise, Abbas Effendi does not consider adherence to any particular religion or conversion to the Babi or Bahai religion to be necessary for spiritual progress. On page 96 of his book, ~~Mr.~~ Phelps tells us that "a gentleman once wrote to Abbas that he considered him (Abbas) to be a spiritual man, but at the same time considered some of his teachings to be erroneous and that he himself had spiritual-light. Abbas's reply to him was as follows, in the words of Mr. Phelps: "That he welcomed him as a co-worker; that he asked him to give up nothing; that he approved of his continuing to adhere to any religious faith with which he might be associated, and that the

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one thing necessary was to love God above all things and seek Him." Another incident related is that of a Christian lady who expressed her desire to Abbas to assist in spreading the Bahai doctrines provided that she was allowed to remain in the Christian church still believing in the Christian faith, and Abbas approved of her intention. "He advised her to return as a Christian, to remain in the Christian church, and to teach what she had learned as the true teaching of Christ."

Mr. Phelps looks upon this attitude of the Babi religion in the hands of its new teacher as the most significant and important fact connected with the movement, and is positively certain as to the truth of these facts. In addition to the two incidents already mentioned, he adds a third of which he was an eye-witness. A Buddhist lady told Abbas that she wanted to assist in the propagation of the Bahai doctrines, but could not introduce them to her people as the doctrines of a new faith. Abbas's advice to her was to teach them first as truths contained in their own religion and then when they became firm in them to break to them the news that these doctrines had been taught by a new Messenger and "remind them of the promise of Buddha that another teacher should come." But the lady was not willing to take even such a step and replied that she was a Buddhist at heart and that that religion had become a part of her very life and so she could not renounce it. Upon this Abbas allowed her to do as she liked, adding that it was no matter what she called herself.

It would be seen that this attitude of Abbas is totally opposed to the attitude of Bahaulla whom Abbas professes to follow. Bahaulla considered it as essential that not only should all his claims be accepted as true, but that even the law given by him, which defines all the modes of worship and many of the social and civil relations of men, should be followed in its minutest details. But as against this the attitude of Abbas is

thus summed up by Mr. Phelps: "He does not ask that a man give up his own religion, but only that he live according to his spirit. His exhortation to men is, not to become Bahais, but to put into practice the principles in which they themselves believe." It is too clear to the reader now that the teaching of Abbas on the attitude towards other religions directly contravenes the teaching of Bahauulla, but I cannot refrain from giving one more quotation from Mr. Phelps's work which casts further light on the same point:—

"When Abbas Effendi was specifically asked as to the fate of those millions of human beings who would never hear of Bahauulla—whether they were, for that reason, to be regarded as hopelessly lost—he replied: 'No. The birth of our Lord was for all; those who shall know of him and those who shall not. The spirit is the same everywhere. Under whatsoever name men address Him, He will respond to their call.'

"Asked further, about the heathen—those devoutly and sincerely kneeling before stone images—he answered: 'They too will be heard, and God will protect them.'

In these two short paragraphs, we find two principles laid down which only the wildest imagination could picture to itself; first, that the birth of Bahauulla has saved the whole mankind, those who have heard of him and those who have not, nor ever shall, and second, that the worst forms of superstition and the lowest conceptions of the Divine Being can serve as good a purpose as the sublimest. We may add here that these principles are not only opposed to Bahauulla's teachings but contradict other theories of Abbas himself. Here the masses are said to have been saved by Bahauulla's advent, but elsewhere it is denied that they will have any life after death, and are compared to the leaves of trees which fall in myriads and serve only to enrich the soil. It is difficult to reconcile these two teachings to each other.

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In this connection we may also mention the fact that the present leader of the Babi religion even follows the Muslim Law in some respects, though on these very points the law promulgated by Bahaulla is opposed to it. For instance, we are told that Abbas keeps the fasts of the month of Ramazan, and Mr. Phelps assures us that he saw this during his own stay at Akka, and that he saw him also following other injunctions of the Muslim faith which he has not, however, detailed. "The month which I passed in Akka was," he says, "the Muhammadan fast of Ramedan, which, as all other Muhammadan observances, was scrupulously kept by Abbas Effendi and his followers, for the sake of peace and to avoid the imputation of social innovation." It is very doubtful if the reason given is true,* for it was in the imprisonment at Akka that Bahaulla wrote his *Kitab-ul-Aqdas* in which he gave a new law to his followers asserting that the Muslim law was abrogated by his advent. It is not, therefore, easy to understand how Abbas is prevented from following a law which was promulgated by his father at the same place and followed by the Bahais during his life-time.

Many of the ethical teachings of Abbas are taken from the Holy Quran, and we are told by Mr. Phelps that he regularly devotes the evening to an exposition of that Holy Book. Herein too Abbas is going against the teachings of Bahaulla, for though the latter did not forbid the reciting of the Quran, yet he gave such importance to his own Book of Laws and other writings that it is quite inconsistent on the part of his followers to devote their time to expounding the Quran. In the *Kitab-ul-Aqdas* we find it written that "for any one to recite a single verse of any one of his writings is far better than a recital of all the books of those who have passed and those who will come." Similar expression are met with elsewhere in the same book and other writings of Bahaulla in abundance. But

now we find the leader of the Babi religion resorting to the Quran for the exposition of his ethical doctrines and expounding the Holy Book to his followers in preference to the sacred writings of the Babi religion. The soundest philosophical views and the highest ethical principles of Abbas are those taken from the Holy Quran.

As an example of this I may mention the chapter on the "States of the Perceiving Soul." According to the teaching of Abbas, there are three states of the soul. The first state is described as the one "in which it is engrossed in the gratification of desire." The second state is that in which a man realises his faults, repents for his evil deeds and longs for goodness and virtue. The third state is the state of contentment in God and perfect satisfaction. Now these three states of the soul are the same as described in the Holy Quran, and even the phraseology of Abbas is taken from the Holy Book where they are respectively called the *Nafs-i-Ammāra*, *Nafs-i-Lawwāma*, and *Nafs-i-Mutmainna*, نفس اماره, نفس ملامه, i.e., the soul that is inclined to evil or engrossed in the gratification of desires, the reproving or the repenting soul, and the soul in contentment. This subject was discussed more than eleven years ago at the Great Religions Conference at Lahore, by Mirza Ghulam Ahmad Sahib of Qadian, and an English translation of that paper was published in 1902 in the pages of this magazine. Below we give in two columns the gist of the remarks on this point as they appeared in this paper and as they are contained in Mr. Phelps's work as representing the teachings of Abbas.

Three states of the soul as described in the Holy Quran (taken from Review of Religions Vol. I., page 82-84.)*

1. The first state of the soul,

*The original in Urdu of which the English is a translation was published in 1897.

Three states of the soul as described by Abbas (taken from Mr. Phelps's "Abbas Effendi." page 185-187.†)

1. "The first state of the per-

†Published in 1904.

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in which the physical conditions of man take their birth, is termed the *Nafs-i-Ammāra*, which signifies the uncontrollable spirit, or the spirit prone to evil. Thus the Holy Quran says : *ان النفس الامارة بالسوء* i.e., it is the characteristic of the *Nafs-i-Ammāra* that it inclines man to evil, tends to lead him into iniquitous and immoral paths and stands in the way of his attainment of perfection and morals. In short, man's nature is prone to evil and transgression at a certain stage in his development, and so long as he is devoid of high moral qualities, the evil nature is predominant in him. He is subject to this state so long as he does not walk in the light of true wisdom and knowledge but acts in obedience to the natural inclinations of eating, drinking, sleeping, etc., like lower animals. In this state man seeks to satisfy the passions of flesh.

2. As soon, however, as he frees himself from the control of animal passions, and guided by wisdom and knowledge holds the reins of his natural desires and governs them instead of being governed by them, in short when a transformation is worked in his soul from grossness to virtue, he

ceiving soul is that in which it is engrossed in the gratification of desire. In this state its nature is like that of animals: animal lusts predominate in it. Like the animal, it is unable to distinguish good from evil. Being overwhelmed by desires, it cannot discriminate between what is lawful and what is unlawful. It gives rein to desire, to the attractions of lust. In this state it knows neither God nor the innocence of human nature (by which I mean human nature in its purity, untainted by desire and passion). It is far from the truth of all things. This is the soul which has not been trained. Though outwardly—though from their speech—men in this state might be supposed to have the power of distinguishing good from evil, in reality they have no discrimination. Such are men in general, who have not been under the care of the Divine Teachers and who have not known the pure impulses of man (unperverted by desire and passion).

2. "After a man has come under the care of the Teachers, after he has perceived and understood the nature of man in its purity, then, having gained discrimination, he learns what nature is. Such a man realizes his faults. He takes himself

then passes the physical stage and is a moral being in the strict sense of the word. The source of the moral conditions of man is called *nafs-i-lawwama*, or the accusing spirit (*conscience*) in the terminology of the Holy Quran. In the chapter entitled the Resurrection we have *ولا أقسم بالنفس اللوامة* i.e., and I swear by the soul that blames itself on every dereliction of duty or on the slightest act of disobedience, being conscious of having offended. This is the spring from which flows a highly moral life, and on reaching this stage man is freed from bestiality. The swearing by the accusing soul indicates the regard in which it is held. *Lawwama* literally means one who reproves severely and the *نفس لوامة* or the accusing soul has been so called for it upbraids a man for the doing of an evil deed and strongly hates unbridled passions and bestial appetites. Its tendency, on the other hand, is to generate noble qualities and excellent morals, to transform life so as to bring the whole course and conduct of it to moderation, and to restrain the carnal passions and sensual desires so as to keep them within due bounds.

3. The third or the last stage in the onward movement of the soul is reached on attaining to the source of all spiritual qualities. The soul at this

to task because of his unworthy and evil qualities. He is ever contrite—repentant for his evil deeds. He longs goodness and virtue. This is the second state or condition of the perceiving soul; it is the first stage of the progress of the soul to God. This repentance, this longing for the virtues of God, is the means whereby are acquired the inner sight of enlightenment. The man comes to know the qualities of truth and the qualities of untruth. His capacity to feel and to perceive increases; by the gift of God he gains insight and receives inspiration. These are the means of his development and progress—the means whereby his nature is changed and purified—the means whereby he is trained and educated to understand. Then he comprehends the mysteries of God: without instruction from any he penetrates the real divine mysteries; without a teacher he receives understanding and learns the realities of all things.

3. "When he has reached this stage he receives assurances and confirmations; he attains steadfastness and con-

stage is in the words of the Holy Quran (النفس المطمئنة) or the soul at rest. Thus it says : (يا أيها النفس المطمئنة) أرجعي إلى ربك راضية مرضية فإدخلي في عبادي وإدخلي جنتي "O thou soul that art at rest and retest fully contented with thy Lord, return to thy Lord, thou being pleased with Him and He pleased with thee; so enter among My servants and enter into My paradise." At this stage the soul is freed from all weaknesses and frailties and braced with spiritual strength. It is perfectly united with God and cannot live without Him. As water flows with great force down a slope, and on account of its great mass and the total absence of all obstacles dashes down with an irresistible force, so does the soul at this stage, casting off all trammels, flow unrestrained towards its Maker Again, as the soul has been commanded to return to its Lord (*Rabb, lit., Supporter*), it is clear that such a soul finds its support only in its Lord. The love of God is its food and it drinks deep at this fountain of life and is, therefore, delivered from death.

stancy. His faith becomes unalterable, firmly established as a mountain. If the seas of superstition roll their waves over him, they move him no more than would a drop of water. If all tests and temptations assault him in unison, they have no influence upon him. He is so sure, so firm, so joyful, so steeped in faith, so intent upon the Kingdom of God, so strong in his spiritual life, that he sings and dances under the sword of the foe. Though all the men of the world were gathered together, wishing to move him from his faith, they could not. Why? Because he receives light from the source of all Gifts. When he has attained to this estate, he is satisfied; he is content in God into whatsoever conditions he may be thrown. This is for him the state of contentment in God. He feels himself drawn into the ocean of grace.

"At that time also God is content with him."

The comparison would no doubt enable every reader to see for himself that all that is best and highest in the teachings of Abbas is taken from the Holy Quran. Indeed sometimes we find his ethical teachings to be a literal translation of the

Quranic verses. I would give one example of it. Mr. Phelps gives the following as a teaching of Abbas Effendi: "You should conquer hatred by love. If you meet with kindness him who injures you, you may overcome his stubborn spirit." Now consider the following verse of the Holy Quran: *وَنُفِخَ بِالنِّفْثِ هِىَ اِحْسَنَ فَاِذْ اِلٰذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَاَنَّهُ وَلِىٌّ حَمِيمٌ* "Turn away evil by what is better, and lo! he between whom and thyself was enmity, shall be as though he were a warm friend." (xli: 34). It is clear that Abbas's teaching has retained the substance but lost the beauty of the Quranic verse.

The doctrine of forgiveness is rather carried to an extreme in the teaching of Abbas where it becomes quite ludicrous. "When you see men doing evil things, you should not be angry with them," we are told. In some cases it would be most inhuman to act upon this teaching. Suppose we see a helpless man being robbed or an innocent man being murdered, or a poor woman being outraged, shall we be inclined, being human, not to be angry? The whole good is not contained in forgiveness, and love for good would itself sometimes require strict revenge to be executed upon evil, but sentimental preachers often forget the facts of real life. "Tooth for tooth" may seem so shocking on some occasions, but absolute forgiveness on all occasions is a still more shocking doctrine. The best teaching on this point is that contained in the Holy Quran: *وَالَّذِينَ عَدَاوَةٌ لِّلَّذِينَ هُمْ اَعْلٰى سُلٰطَةٍ عَلَيْهِمْ هُوَ الَّذِى يَقُولُ لِّلَّذِينَ عَدَاوَةٌ لِّهٖ اَوْ لِهٰٓؤُلَآءِ a* The recompense of evil is only evil proportionate thereto, but if a person forgives, and this forgiveness is exercised on the right occasion so that matters amend thereby, he shall find his reward for it from God." This verse furnishes the guiding rule as to the occasions of forgiveness. The Holy Quran does not teach unconditional forgiveness and non-resistance of evil on every occasion, nor does it inculcate that punishment is not to be given to the offender under any circumstance. The

principle which it lays down commends itself to every reasonable person. It requires the injured person to exercise his judgment and see whether the occasion calls for forgiveness or punishment. The course which is calculated to render the matters better should then be adopted. The offender would under certain circumstances benefit by forgiveness and mend his ways for the future. But on other occasions forgiveness may produce the contrary effect and embolden the culprit to even more heinous deeds. The Word of God does not, therefore, enjoin, nor even permit, that we should go on forgiving faults blindly. It requires us to consider and weigh the matter first and see what course is likely to lead to real good. As there are persons of a vindictive nature who carry the spirit of revenge to an excess and do not forget an injury for generations, there are others who are too ready to yield and too prone to forgive on every occasion. Excess in mildness, like excess in vengeance, leads to dangerous consequences. The person who winks at gross immoralities or forbears an attack upon his honour or upon the chastity of a woman may be said to forgive, but his forgiveness is a despicable deed, and strikes at the root of nobility, chastity and self-respect. No sensible person could praise it as a high moral quality. It is for this reason that the Holy Quran has placed the limits of propriety even upon forgiveness, and does not recognise every display of this quality as a moral quality unless it is shown upon the right occasion. The mere giving up of a claim to requital from an offender, whatever the circumstances and however serious the nature of the offence, is far from being a great moral quality to which men should aspire.

My object in this article, however, is not to contrast the Babi teachings with the teachings of the Holy Quran. But a study of all the teachings of the Bab, Bahau'lla and Abbas

Effendi shows only too clearly that while these three teachers are at variance with each other in even the fundamental principles, though avowedly preaching the same religion, all that is really sublime in all their teachings is taken from the Holy Quran.

More about the Religious Conference.

The *Arya Patrika*, the official organ of the Arya Pratinidhi Sabha, questions the justice of our remarks as to the use of scurrilous language concerning the holy prophets of God by the Arya lecturer at the Religious Conference. In its issue of 1st February it writes: "Not a single proof has been advanced by our contemporary to substantiate his position. If the paper read by Dr. Chiranjiva Bharadwaja, F. R. C. S., at the Religious Conference, contained scurrilous remarks, why not quote them so that the Government may judge the justness or otherwise of the grievance. The paper will soon appear in the form of a book. The public will have then ample opportunities of judging how far these tirades against the Arya Samaj are justified."

Had not the paper been read before a large gathering representing so many different religions and communities, the plea could no doubt have been urged with good reason in its defence that it had not yet been published and that any remarks as to its severity were premature. But such an excuse cannot be put forward in the case of a paper which has already been made public property, and it is absurd to ask those whose sacred leaders were abused in their face not to give expression to their offended feelings until the Arya Samaj had published the paper

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in book form. The public has no guarantee that the Arya Pratinidhi Sabha will publish the original paper as it was read out on the evening of the 4th December last, and that it would take no advantage of the experience which it already has had. On the other hand, the merest common sense would compel it to soften down the vituperations of the original before giving it permanence in book-form. We do not deprecate any such action on its part only if it is honestly admitted. But if the object is to cast a slur upon the righteous indignation and just excitement which the paper has caused, the Arya Samaj would be only adding insult to injury.

That the excitement has not been caused artificially and that it was the natural and immediate effect of Mr. Bharadwaja's paper, even the president of the Arya Samaj cannot deny, for immediately after leaving the lecture-hall he witnessed signs of such excitement and softened it down at the time by saying that he had not been previously informed of the contents. On the other hand, there is the clearest evidence that the Ahmadis were not the only members of the audience who were offended by this unseemly conduct, but there was an excitement among all classes of Muhammadans, and the Christians, though there were very few of them in the audience hall, also complained of the gratuitous offence given on this occasion by the Samaj lecturer. The truth of this assertion is made clear by the articles and letters that have appeared in numerous papers, among others in the *Observer* (Lahore), and the *Morning Post* (Delhi), by Muhammadans as well as Christians. Even the Brahmos have censured the conduct of the Arya Samaj. And these different communities now propose to start a Religious Conference, the management of which should be in the hands of representatives of different religions, and in which there should be a strict obligation upon the speakers to discuss the principles and not to speak disrespectfully of the great persons who are held in

honor by any community. The very need of such a conference being felt immediately after the experience which these communities had at the Religious Conference convened by the Arya Samaj shows clearly that the conduct of the latter has given offence to the public at large.

The *Arya Patrika* denies the use of any offensive language by Mr. Bharadwaja, and I would, therefore, quote two particular examples. One of these is his reference to the birth of Jesus which, however guarded may have been the language used by him, was insinuated as being illegitimate. In this he was only following the founder of the Arya Samaj and the words used by him were, if not entirely taken from the Satyarth Prakash, very similar to the words used in that book, and in substance they perfectly agreed with them. The following comment on Matt. 1: 18-20, taken from the lecturer's own translation of the scriptures of the Arya Samaj, would give the reader an idea of the language used by him at the Conference :—

"No educated man can ever believe in such things as are opposed to all kinds of evidence (such as direct cognition, inference, etc.) and to the laws of nature. Only people in a state of barbarism can believe them. It does not become educated and civilized men to do so. Breathes there a man who could violate the laws of God? If this story of the birth of Christ were held to be true, any unmarried girl that happens to conceive could say that she was with child of the Holy Ghost. She could also falsely say that the angel of the Lord told her in a dream that 'that which is conceived in her is of the Holy Ghost'! This story is as possible as that recorded in *Purans* about *Kunti* being conceived of the sun. Only those who have more money than brains can believe in such things and fall an easy prey to superstition. It must have happened like this that Mary co-habited with some one and thereby became encient."

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The Italics in the last line are mine, and my object in this is to call the reader's attention to the fact how even the founder of the Arya Samaj has calumniated a holy woman who is considered as such by more than half the population of the world. It is true that others have denied too that Mary conceived of the Holy Ghost, but the whole difference lies in putting the matter in a particular way. He could have written "Joseph" instead of "*some one*," and would thus have stated his objection against a particular doctrine of Christianity and Islam with full force, and yet without offending either Christians or Muhammadans, but to say that "Mary co-habited with *some one*," or that "any unmarried girl that happens to conceive could say that she was with child of the Holy Ghost" is to insinuate that Mary had an adulterous connection. It is true that Atheists freely use such language about Mary and Jesus, but does it become a religious leader to use such words?

The other example I wish to state of the use of indecent and offensive language by the Arya lecturer is his reference to the Holy Prophet Muhammad. When he came to speak of him and depict his character, he told his audience that he intended to read this part from a printed paper which he had inadvertently left at home, and he referred the audience to an article on "Islam and Politics" which had appeared in the *Arya Musafir* for October 1907, stating that it was from that article that he intended to read certain passages depicting the character of the founder of Islam. It was very fortunate that he left that paper at home, otherwise a disturbance must have resulted. Now this number of the *Arya Musafir* is an incontrovertible proof in our hands as to the kind of language used on the evening of 4th December by the Arya lecturer and in whatever manner the Samaj may now think it proper to modify Mr. Bharadwaja's paper, the *Arya Musafir* would remain a standing and incontestible testimony of the abuse hurled at the holy prophets of God by the Arya Samaj. The subject referred to not only

shows what the lecturer intended to say about the Holy Prophet Muhammad, but it also casts a light upon his attitude in that lecture towards the other prophets of God, and we can easily conceive what he must have said about the other prophets, when we see that he did not hesitate to hurl the grossest abuse at the founder of Islam in the face of his followers.

We will now show with reference to "Islam and Politics" that Mr. Bharadwaja did not rise above the vulgar type of the Arya Samaj preachers and writers, in the Religious Conference at Lahore. The writer of the article at first states that the object of the Prophet was simply to attain to political power and that religious reforms were only made an excuse for attaining to this object, and then goes on to say :—

"In short, setting this object before him, the Prophet Muhammad first desired to do some work of religious and social reform, but the rude barbarians of Arabia would lend no ear to such reforms till the conviction was brought to their hearts that the words spoken to them had come down from heaven and were from God. For this purpose, after a consultation with his most intimate friends in the valley of a mountain (the Hira), it was ultimately decided that a declaration of prophethood should be made Out of the men who thus gathered round him, the most useful and reliable helpers at Mecca were the four companions, relations with whom had been strengthened by establishing marital connections with them, and outside Mecca there were several disciples at Medina who were ready to render every monetary assistance. But it must be borne in mind that the method of his preaching was not that of learned men following the manner of *Shasterarth*, but it was founded on imaginary fears and hopes. Hence it was that no learned man followed him, but mostly the ignorant masses and some men of a warlike character, such as Ali, Omar, Hamza and others, became his followers, and it was these men

who afterwards proved most useful and serviceable in the attainment of his political objects."

In attributing the grossest motives to the Holy Prophet and his companions and in representing the claim to prophethood as the result of an aforethought plan on their part, the writer of this article had no other object but to give offense to his Muhammadan countrymen. It is the greatest insult that could be offered to the Muslims, and though they are suffering patiently all this vile abuse which is given vent to in the Arya Samaj papers, periodicals and controversial literature, yet we think that such remarks made in their faces in a meeting to which they were invited would have proved too much even for their patience, and it was very fortunate that Mr. Bharadwaja, purposely or inadvertently, left this part of his lecture at home. The reader will now see that it was such stuff of which Mr. Bharadwaja's paper was made, and even a Hindu reader can easily conceive the grave injury which was done to Muhammadan feeling by speaking in such disrespectful terms of the holy prophets of God whose names are held sacred by them, for it must be remembered that though the lecturer did not actually read this portion before his audience, he read other portions in which the characters of other prophets of God were depicted with the same malignity, in the same mean spirit and in the same gross and vulgar style. Yet this is not all that is contained in the article on "Islam and Politics," but the maliciousness of the spirit of the writer becomes grosser as he proceeds further. He represents the whole body of the companions of the Holy Prophet as a gang of dacoits who had no other object in gathering round the Holy Prophet but looting other people and committing the grossest crimes of violence to gain their living. Nay, he even likens the Holy Prophet Muhammad to the Marhatta robber Sivaji and represents the essence of the mission of Islam to be nothing more than robbery.

The paragraph next to that which I have already quoted goes on to say:—

“In short, when this much had been effected, and, on the other hand, the opposition of the people of Mecca assumed a dangerous attitude, the Prophet with his relations and followers left Mecca and took up his abode in Medina. For some days all of them were the guests of the *Ansar*, i.e., the new converts to Islam at Medina, but these poor men could not bear the burden of all these new comers very long. At last the difficulty became very serious, and to remove it, plunder and pillage were given out as commandments from heaven No sooner this declaration was made than bands of poverty-stricken fellows and vagabonds, of whom there were not a few in Arabia, began to gather round the banner of the Prophet, for besides this wordly gain there was a further assurance given to them that as soon as they became Musalmans, all their past sins would be wiped off and after death they would have all the means by which to satisfy their sensual desires. By and by, inclined by the great force of this gang and by the plunder and booty which fell into their hands, most of the warlike people joined it simply out of worldly motives and the political advantages that accrued from joining it or to save their lives.”

Further on, the writer says that “at Medina the Prophet did his political work openly—a work which is very like the plunders of Sivaji.” It should be borne in mind that in the beginning of his article the writer explains the word “politics” when used in connection with Islam to be the equivalent of غدارى . ملكى انقلاب پسندى . مغویانه شورش و غیره جیسى or, “criminal deeds of such a heinous nature as base treachery, political revolution, mutinous disturbances, etc.” The same writer tells his readers further on that “the Prophet unscrupulously practised all kinds of deceit, villany and tricks for the attainment of success—things which

are farthest off from the character of a religious and social reformer." He calls the companions "blood-thirsty *ghazis*" and accuses the Holy Prophet of having appropriated for his personal and private use the *bait-ul mal-e.i.*, public funds which were raised either in the form of *jizya* from unbelievers, or in that of *zakât* or the legal fortieth from the believers, a statement which all history condemns as mischievously false. Again, he says that the object of the Prophet in marrying his daughters to Othman and Ali and himself marrying the daughters of Abu Bakr and Omar was that these four men who were his accessories in the crime of imposture might not divulge the whole secret and that thus the "talisman of Prophethood and revelation" might not be broken. I conclude this string of gross invectives with the following passage from this article: "The deeds of the Prophet and his companions make one wonder as to how his mission deserves to be called a religious mission when its chief adherents had not a minute to spare from fighting, murder, pillage, loot, plunder, *namaz* and the realization of *zakât*."

With all this vulgar abuse appearing day and night in the columns of *Arya* papers and being thundered from the platform by the *Arya* speakers, the *Arya Patrika* feigns to believe in the innocence of his co-religionists, and with an audaciousness which is only surpassed by writers of articles like "Islam and Politics" puts the fault at the door of the Muslims. It was in words similar to those quoted above that Mr. Bharadwaja addressed an audience composed largely of Muhammadans, and yet we are told in the *Patrika* that the paper was couched in quite decent and proper terms. This is a strange sense of propriety in our *Arya* countrymen, and if the *Patrika* is sincere in its allegations, there is indeed a difficult problem of psychology here in the *Arya* bent of mind which must be solved by our *loving* countrymen. We assure our *Arya* friends that

the deeds of Daya Nand could be misrepresented in a similar manner, but they must remember that misrepresentation, false accusations and the attributing of ill motives are not religion, and writings like those of the *Patrika* are only emboldening the misguided writers and speakers in the reckless course they have taken, and widening the gulf of enmity between Hindus and Muhammadans which the lectures of a hundered Gokhales would not be able to bridge over.

We have again and again called the attention of the Arya Samaj leaders to this deplorable circumstance, but if it has had any effect, it is just the contrary of what we expected. We deem it our duty now, therefore, to call the attention of the Government to this matter. We do not deprecate religious controversy in general; nay, we know that strong statements must be excused when used in the heat of controversy, but even controversy must have its limits of decency. What the Samaj writings contain most often does not come within the purview of criticism, not even of unfair criticism, but it is a downright perversion of facts, and the words used are as abusive and contumelious as malignity can possibly suggest. Is there a Muhammadan whose heartstrings will not be broken on reading words like those quoted above? And are not such writings calculated to promote ill-feeling and hatred between the various communities?

Notes and Comments.

Religious Neutrality.

Rev. E. W. Thompson contributes an able article to the *Harvest Field* on the "Policy of Religious Neutrality in India." It cannot be gainsaid that the policy of religious neutrality followed by the British Government is unprecedented in the previous history of the different Indian Governments, but Mr. Thompson is himself guilty of the bigotry which he condemns in others when he says that the Muhammadan ruler in India "broke in pieces the idols with his mace, and burned the temples with fire, while he offered the idolater the alternative of death or the honour of Islam." It is strange that men living in India should be so ignorant of its history. There are still thousands of Hindu temples, hundreds of thousands of idols and millions of Hindus belying the sweeping statement made, by Mr. Thompson. A conqueror may have in the heat of the struggle or at the triumphant hour of conquest ordered the destruction of a temple or broken an idol, but that such measures were generally resorted to under established Muslim Government is more than history warrants. We do not even deny that there may have been spasmodic outbreaks of fanaticism, but to make it the rule and toleration the exception is decidedly the most absurd position which any sensible man can take.

The writer, however, candidly admits that Christianity was itself intolerant at the time. He writes:—

"Christianity makes little better show in the beginning. Those Portuguese and Spaniards who led the way to the East and were the first to set up a European *imperium* in India, were

hardly less cruel and unscrupulous in their methods than the Muhammadans. King Emanuel of Portugal gave instructions to his commanders that they were first to give opportunity to the priests to use the sword of the spirit on unbelievers, 'and should they be so contumacious as not to accept this law of faith . . . in that case they should put them to fire and sword and carry on fierce war against them.' And under Philip of Spain, the Inquisition, of infamous memory—an embodiment in religious propaganda of the principle of terrorism—was established at Goa. The Dutch made attendance at church compulsory in some of their settlements.

"It was an age of intolerance, and whether our countrymen would have escaped from the reproach of being bloody persecutors and oppressors in the cause of religion we cannot say."

The proclamation of her late Majesty is given at the end as the charter of all Indian liberties. It runs as follows:—

"Firmly relying ourselves on the truth of Christianity and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favoured, none molested or disquieted, by reason of their religious faith or observances; but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure."

Modernism and the Papal Encyclical.

The severe struggle that is going on in the Christian church against old creeds has its attention at present centred around

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the Papal Encyclical. Modernism condemns the Encyclical as wilful obscurantism while the Encyclical denounces Modernism as downright atheism. An exponent of Modernism thus explains the bent of modern mind towards Christianity in an article in the *London Quarterly Review*:—

“The Christian is not bound to defend all that the councils have sanctioned, nor even all that certain creeds contain. He is not bound to defend the scientific accuracy of genesis, nor the universality of the deluge, nor the literal historicity of the Book of Jonah. He need not close his eyes against the criticism of the Gospels, though he may be slow to believe any one of the complicated theories which seek to account for their existence in their present form. He is not bound to accept the psychology of St. Paul in detail, nor to assert that in the New Testament the Pauline type of teaching is the only one discernible.”

This is the negative aspect of Modernism. That is to say, here we are told what Modernism does not require one to believe. But there is still something left which the Modernist must believe:—

“But he is bound to hold and defend as for very life the glad tidings that God, who has revealed Himself.....to the children of men, has given a supreme revelation of Himself in the gift of His only Son, Jesus Christ, our Lord, and that in and through him has been wrought a redemption for all mankind, whereby sinners may be first forgiven and cleansed, then sanctified and glorified, and that through the Cross of Christ every child of man may not perish, but have everlasting life.”

Modernism thus rejects half the dogmas of Christianity and accepts the other half, the one set being of course as basis as the other. But the intelligent Modernist gets out of the

difficulty by adopting a vague phraseology where the obscure
 is caught by stating his case plainly and perhaps bluntly.
 The "Son of God," the 'Atonement," the "Cleansing from Sin"
 are accepted but not in the old sense. In the words of the
 writer himself "he will doubtless recognise the difficulty
 compressing into any form of words all that is meant by
 Incarnation and the Sacrifice of the death of Christ, or
 explaining the exact significance of justification and the way
 in which remission of sins comes in and through the cross." The
 important difference between the Modernists and the followers
 of old creeds is therefore brought down to this that while the
 latter believe in dogmas which they can definitely define
 however opposed they may be to reason and common sense, the
 latter believe in what they do not know and cannot define.
 In such a case one might be content with some such complacent
 remark as that "much might be said on both sides."

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**THE MANAGER,
"Review of Religions,"**

Qadian, District Gurdaspur, India

Artistic Printing Works, Lahore.

Registered No. L. 303

Vol. VII.

1.6.08

Nos. 3=4.

THE

REVIEW OF RELIGIONS

MARCH AND APRIL 1908.

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THE REVIEW OF RELIGIONS.

VOL. VII.] MARCH AND APRIL, 1908. [Nos. 3 & 4.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Has any Book been revealed by God : if so, which ? III.

Distinctive features of the Holy Quran.

As I have already said, one of the mighty powers of the Holy Quran is that signs and miracles are granted to a true follower of the Holy Book in such abundance that the whole world cannot show the like of them. In proof of this, I advance my own claim to this eminence and declare with a loud voice that even if all my opponents, whether they are in the East or in the West, gather together in one place and enter the lists against me in showing signs, they shall all be vanquished. But I shall triumph not because I have some greater innate power of working miracles, but because Almighty God has willed it that I should give to the world a proof of the mighty powers of His Word, the Holy Quran, and of the spiritual power and grandeur of His great messenger, Muhammad Mustafa, on whom be peace and the blessings of God. It is simply through His grace and not because of any attainment or accomplishment of mine that He has given me the power to follow His great messenger and His mighty word and to love Him with my whole heart and soul. I believe in the Word of God which is named the Quran and which is a

manifestation of the mighty powers of God, and it is in accordance with a promise contained in the Holy Word itself that the Almighty God has bestowed all these favours and blessings upon me, as it says, *لهم البشرى فى الحياة الدنيا* and again *وايدهم بروج منه* and *ويجعل لكم فرقانا*. In the first of these verses it is said that Divine revelations and visions announcing glad tidings are granted to those who believe in and follow the Holy Quran. It is true that even a non-Muslim can see true visions, but while it is rarely that such a thing happens, the visions and revelations granted to a true follower of the Holy Quran are so abundant that the former cannot bear any comparison with the latter just as a drop of water cannot bear any comparison with a river or a pice with a treasure of wealth. In the second verse it is promised that the true followers of the Holy Quran shall be granted the assistance of the Holy spirit, that is to say, their understanding and wisdom shall be granted a light from the unseen, their visionary power shall be made clearer and stronger, their faith shall be strengthened and an efficacy shall be breathed into their words and deeds. In the third verse it is stated that there shall be a clear distinction between the true followers of the Holy Quran and others which means that as against the heavenly wisdom and knowledge which shall be given to them and as against the extraordinary signs and miracles which they shall be granted, all other people would be quite powerless. The truth of these promises has been witnessed in all ages, and I myself bear witness to their truth in this age.

So far I have spoken of the mighty power of the Holy Quran which influences the life of its true followers, but it is also full of other miracles. It gave the news of the victory triumph, and grandeur of Islam at a time when the Holy Prophet, may peace and the blessings of God be upon him, wandered alone in the deserts of Arabia and his followers were

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only a few poor and helpless men who were themselves bitterly persecuted for the sake of their religion. Again, when the Roman Emperor was vanquished in a fight with the Persians and Khusrau of Persia subjugated many of his provinces, the Holy Quran gave expression to a prophecy stating that within nine years the Persians would be defeated by the Romans, and the prophecy was clearly fulfilled. A mighty miracle was also wrought by the Holy Prophet in rending the moon into two which clearly shows the hand of God in its working. We find it plainly stated in the Holy Quran that the moon was rent asunder and that the unbelievers witnessed this miracle, and to say against this that it is against the laws of nature is simply absurd. The Holy Quran says : اقتربت الساعة وان يروا اية يعرضوا ويقولوا سحر مستمر "The Hour approached and the moon was rent asunder, and on seeing this sign, the unbelievers cried out that that was a powerful magic (the effect of which had even gone up to heaven)." Now it is clear that there is here not only an assertion on the part of the Holy Quran, but the unbelievers themselves who were the deadliest enemies of Islam are cited as witnesses of the occurrence. Had, therefore, the occurrence never taken place, the opponents of the Holy Prophet and the bitterest foes of Islam who lived at Mecca could not have remained silent. They would have denied ever seeing the moon rent into two at the command of the Holy Prophet, and no sensible person can conceive how it was possible for them to sit silent especially when they themselves were declared to be the witnesses of this mightily extraordinary occurrence. In such a case it was their duty to speak out if the thing was not true. The silence of such deadly enemies seals the truth of the occurrence narrated in the Holy Quran. There being such sure and conclusive evidence of the circumstance having happened, it is idle to say that it is against the laws of nature, for no one can claim to

have discovered all the laws of nature. Moreover, a miracle is a miracle because it is against the known and ordinary laws of nature and is a special act of Divine power.

In short, the Holy Quran is full of mighty miracles, and the limits of this paper do not allow me to enter into details. But I would state here a distinctive characteristic of this Holy Book, a feature which will not be witnessed in any other book. Whenever it describes the attributes of the Divine Being, such as His power, knowledge, mercy, forgiveness, &c., it does not, like the words of weak human beings, content itself with simple description, but it goes further and gives a living and fresh proof of the facts that God is all-powerful, that He is all-knowing, that He is merciful and that He it is who gives salvation. With new prophecies and new miracles it makes a man witness afresh the truth of these attributes of the Divine Being, so that he is filled with the certainty that whatever attributes of God are related in words are actually met with in Him and realizes the deep and certain truth of all that he is at first required to believe.

The teaching of the Holy Quran forms another distinctive feature of the Holy Book, for this teaching is in perfect accordance with human nature and human requirements. For instance, stress is laid in the Mosaic law on retribution and in the Christian teaching upon forgiveness. The one teaches tooth for tooth and eye for eye under all circumstances while the other enjoins non-resistance of evil in every case and the turning of the other cheek when one is smitten. But the teaching of the Holy Quran is practical as well as mild: it is a mean between the two extremes of the Mosaic and the Christian doctrines. It says: *فَمَنْ عَفَى وَأَصْلَحَ* "The recompense of evil is evil thereto, but if any one forgives and is thereby likely to reform the offender, he will find a reward from God (i. e., forgiveness

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must be preferred in such a case." It cannot be denied that different men have different natures. The door of an evil to another person may sometimes benefit by the latter's forgiveness and mend his ways for the future, while another man may not be deterred from doing evil even by ordinary punishment. Hence it is that the Holy Quran does not make either retribution or forgiveness the rule in every case. With differences existing in human nature itself, the only teaching which is in consonance with human reason and nature is that inculcated by the Holy Quran, and the teachings of the Mosaic law and the Gospels both lack the perfection of the Quranic teaching. They both look at human nature from one side only and can both at the utmost supply nourishment and food to only one branch of it. They are in fact like local and temporary laws, while the Quranic teaching is universal, and aims at the perfection of all sides of human nature.

I will illustrate the universality of the Quranic teachings by two more examples. The Gospel forbids a man "to look on a woman to lust after her," but the Holy Quran forbids unnecessarily looking at other women in all cases, for an innocent look may soon be converted into a lustful one. When necessary, a man may look at a woman with a half-closed eye. Again, the Gospel says that a wife should not be divorced unless she commits adultery, but the Holy Quran does not narrow the advisability of divorce to such an extreme case. According to it divorce is not limited to cases of adultery but may be resorted to whenever there is a reasonable cause advising the necessity of such a course. If, for instance, enmity springs up between the husband and the wife, or they cannot live together with agreement and in peace, or there is danger of loss of life, or though the wife may not actually commit adultery yet she indulges in the preliminaries of adultery and lives in the company of other men, in all these

cases the husband is allowed to divorce his wife if he thinks such an extreme step to be necessary, but even then there is a strict injunction that divorce should not be resorted to hastily. It is clear from this that the teachings of the Holy Quran are in perfect agreement with the requirements of human nature, and any departure from them is sure to bring about evil results ultimately. This is the reason that many Christian Governments have been compelled to allow divorce in cases where there is no adultery against the plain statements of their scriptures.

The Doctrine of Salvation in Christianity, Hinduism and Islam.

As regards the doctrine of salvation as narrated in the Gospels, the essence of which is the crucifixion and atonement of Jesus, the Holy Quran has rejected it. Though it makes mention of Jesus as a righteous prophet of God and speaks of him as one who is the beloved of God and who has attained His nearness and has a dignity in His presence, but at the same time it clearly states that he was no more than a human being. Neither does it consider necessary for salvation that the burden of a sinful person should be thrown on the shoulders of an innocent one. Reason also repels the theory that one person should commit a sin and another be made to answer for it. Even human governments have never been guided in their dealing with offenders by any such principle.

It is further to be deplored that the Arya Samajists also entertain erroneous views of the doctrine of salvation like the Christians, and a misconception prevails among them also as to its true nature. According to the teachings of the Arya Samaj, there is no forgiveness of sins, nor is there any such thing as repentance. Unless a man passes through all the forms according to the doctrine of metempsychosis, there is no salvation for him, and even then the salvation he attains to is

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temporary one. God, according to the Arya Samaj, has not the power to forgive sins, and true repentance, which is really a death of the old sinning spirit and a fire in which a man chooses to burn himself to please his Maker, is nothing. Such a doctrine represents God as a narrow-minded person. Moreover, when he enjoins His creatures to forgive the sins of their fellow-beings and to pardon those who have offended or disobeyed them, He requires them to show that moral beauty of which He Himself is destitute. The followers of such a religion would no doubt feel their inability to display those moral qualities which are against the moral attributes of God Himself, for they would argue that if God cannot forgive the sins of those who have disobeyed or offended Him, how is it possible for them to do it. If people had such temporal rulers over them as would not under any circumstances whatever forgive their faults, they would indeed be in a miserable plight. How great must then be their misfortune if they have such a master for their God !

The explanation that is given of the doctrine of transmigration is a futile one. It is said that everyone suffers in a succeeding birth for the sins of his past life. Now the death of a person is a fact which we witness with our eyes, but that the soul enters any other body after leaving one has never been witnessed by any body. The punishment inflicted, therefore, is absolutely useless, for if the soul that is reborn has no warning and is utterly ignorant of the sins for which it is made to suffer, what benefit can accrue to it from the punishment that is inflicted upon it and how will the punishment help it in shunning similar sins again. It should be borne in mind that human nature with all its excellences and beauties has this defect in it that on account of its inherent weakness it sometimes stumbles and falls into sins, but the Almighty God who is its Maker has not made it thus weak to

keep it in everlasting torture, but has done so that His attribute of forgiving sins may find a manifestation. Sin is no doubt a poison, but seeking the forgiveness of God and true repentance make it a panacea. The sin of a person thus becomes after true repentance the means of his advancement, and thus the very weakness of man is instrumental in destroying the root of egotism from within him, and dealing a death-blow to such evil qualities as vanity, self-glory and self-conceitedness.

The truth is that no one can attain to salvation by his own deeds, for salvation can only be attained by the grace of God. The God in whom we believe is a most Merciful and Gracious God: He is the all-powerful and all-pervading one in whom there is no weakness or defect; He is the source of all manifestations and the fountain-head of all grace and the Creator of the whole universe and the Lord of all bounty and grace; He is the possessor of all praiseworthy moral qualities and all perfect attributes: He is the source of all light and the soul of all souls and the sustainer of everything that exists; He is nearest to everything but he cannot be said to be identical with the things themselves; He is highest of all but there is nothing that intervenes between Him and us; His person is the most hidden of all hidden things but at the same time it is the most manifest of all that exists. In Him alone can be found true bliss and true happiness, and this is the true philosophy of salvation.

With respect to this salvation the Holy Q̃uran has taught us that its effect is witnessed in this very life, as it says: فَمَنْ كَانَ عَمًى فِي هَذِهِ أَعْمًى فِي الْآخِرَةِ أَعْمًى "He who is blind in this life shall also be blind in the next life." In other words, it is in this life that a person gets the senses with which he can see God, and it is here that he finds access to the means whereby he can attain salvation. The Holy Q̃uran has also repeatedly said that the means whereby a person can attain to salvation

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have existed from eternity as God himself is eternal, and it rejects the doctrine which represents Him as having come to the conclusion after long ages that all other means of the attainment of salvation having failed, He should give salvation to mankind by submitting Himself to death. A person can in fact be said to have attained salvation only when all his sensual passions are burned down and the will of God becomes his will, when he is so completely annihilated in the love of God that he retains no trace of his own self and knows God to be all in all and his words and deeds and movements and intentions are all for the sake of God, when he feels in his heart of hearts that all his happiness is in God only and that a separation from Him even for an instant is death to him, when an intoxication of the love of God overtakes him so completely that all things that exist beside God are as naught to him and even if the whole world should attack him with the sword to frighten him with the object of making him renounce the truth, he stands as firm as a mountain, when the flame of the perfect love of God is lighted within him and he hates sin as the most detestable thing in the world, when he loves God with a love far greater than that with which men love their wives and children and near relatives, when out of love for God he becomes like a mad man and is willing to submit to every suffering and trial on account of the intensity of his deep and perfect love. It is when a person reaches this stage of the love of God that all his sensual passions are burned like chaff with the fire of love and a mighty transformation is brought about within him. Then he is granted a heart which he had not before and eyes which he did not possess already, and certainty so completely overtakes him that he begins to see God in this very life and the burning and restlessness for this life which are met with in the men of world are changed into perfect contentment and happiness and bliss. This is the condition which is termed salvation, for in this condition the

soul falling down at the threshold of God with burning love finds everlasting rest, and the love of man being blended with the love of God makes him attain that stage of annihilation which is beyond all description. Human nature is so made that it has the love of God hidden within it and when that love is cleansed of every kind of dross by the purity of the soul and every tinge of darkness is removed from it by exertions in the path of God, it becomes a mirror for the reflection of the Divine light. As when a mirror is placed opposite the sun, the light of the sun is fully reflected in it and the image of the sun is seen in it so clearly that it may be mistaken by the unaccustomed eye for the sun itself, so is the case with the looking-glass of human nature which reflects the Divine light. The Word of God also tells us that the human nature which on account of its own clearness reflects the Divine light may do so to a greater or less extent or more or less perfectly. The smaller the mirror, the smaller will be the image of the sun that is reflected in it. So it is also in the case of human nature and the image of Divine light reflected in it is greater or less according as the sphere of that nature is large or small. Again the surface of some mirrors may be more or less polished than that of others, and similar differences in human nature account for the greater or less perfection of the Divine light as it is reflected in different men.

In this connection it seems necessary to explain the true nature of what is termed *شفا عت* *Shafā'at* or intercession. When an opaque body comes opposite another body which is bright, it also becomes bright. The same law is in operation in the human world. There are some bright natures in which Divine light is reflected as the light of the sun is reflected in a mirror, while other natures in which such light is not reflected directly from the source of the light may be said to be dark or opaque. Now when one of the latter comes opposite a bright nature, it is lighted by the rays that are reflected from that nature, in

the same manner as the rays of the sun reflected from a mirror would illumine the dark places on which such reflection falls. Such is the true nature of intercession. The Arabic word *Shafâ*-at is derived from the root *shaf'a* which means *one of a pair or couple*, or, *one with which another is made to be a pair or couple*. Thus the two persons, the intercessor and the one for whom intercession is made, are as it were a pair or couple. Whenever a person has such a close connection with another whose nature is both pure and perfect that the two are as it were a pair, he must partake of the light with which that other is lightened.

In short, the deep philosophy underlying salvation is that those whose union with God is pure and perfect become manifestations of His eternal light, and casting themselves into the fire of His love, lose their own personality. Their case is like that of the piece of iron which being cast into fire and becoming red-hot becomes like fire though in reality it is still iron. And as the manifestations of the glory of God bring about a wonderful transformation in those who love Him, God also becomes as it were changed for them. It is true that God is the same ever and He is free from and above all changes, but He shows such wonderful deeds for the sake of those persons in whom such transformation has been wrought as if He were a new God and not the God of ordinary people of the world. For, as the righteous servants of God move towards Him with their holy deeds, their sincerity and their faithfulness so much so that their first personality becomes as it were dead, God also moves towards them with honouring and assistance so much so that He shows His help and jealousy for them in an extraordinary manner.

It is impossible and utterly at variance with the gracious and merciful nature of God that He should cast into hell any of His servants who is lost in His love with his whole heart and

soul and with perfect sincerity. He loves Him as he ought to love Him and knows that none is His equal. He considers everything to be naught as against Him and is every ready and willing to annihilate himself in His path. Such a one cannot be the recipient of punishment. nay, the truth is that the perfect love of God is the true salvation. Can you intentionally throw into fire a child of yours whom you love greatly? If not, how can God who is all love cast into fire those servants of His who love Him from the depth of their hearts and whose whole being is saturated with His love. There is no sacrifice greater than this that a man should feel that there is no one for whom he entertains greater love than God who is the real beloved of all, and should for the sake of His love give up the love of his ownself and submit to a life of bitterness and suffering.

When a man has reached this stage of perfection, he has attained true salvation. He does not then stand in need of going through the course of transmigration or of having any one crucified for his sake. His salvation at this point of perfection is not an imaginary thing as in the case of ordinary men, but the love which is within him tells him at every step that the love of God is with him. Moving thus onward in the love of God, he gets peace of mind and contentment and Almighty God deals with him in the same manner as He deals with His beloved and chosen servants. His prayers are heard; he is instructed in subtle points of wisdom and knowledge and informed of many deep secrets relating to the unseen. Almighty God influences the affairs of the world in accordance with his wishes, grants him fame in the world with honor and acceptance, disgraces the person who does not forsake his enmity and sets himself to disgrace him, and gives him extraordinary support and assistance. He breathes love for him in the hearts of lacs of people and manifests wonderful signs through him. With heavenly inspiration the hearts of men are attracted

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towards him and they make haste to render service to him in every way. Almighty God speaks to him in sweet and majestic words as a friend speaks to a friend, and the God who is hidden from the eye of the world manifests Himself to him in all His Divine glory and splendour. His word is a source of comfort to him in the deepest afflictions and is full of eloquence, sweetness and power. He answers his questions and informs him of things which are beyond the power and knowledge of man. But it is not like astrologers that He foretells certain things, but like a powerful King whose word carries awe with it. He reveals to him prophecies which foretell his triumph and success and the discomfiture of his enemies. Thus does Almighty God reveal Himself to His servant with His word and His actions. Then being cleansed of every sin he attains to the perfection for which he has been created, but in no other way can any one be freed from the bondage of sin.

How to Shun Evil.

It is the most difficult thing for a man to attain to a certainty relating to the existence of God and to have generated in his heart the strong faith that obedience to God is the source of peace and happiness in this life as well as in the next and that going against His will is the root of all afflictions. If this conviction comes to a man, he shuns every evil, for he knows it for certain that his evil deeds are watched by God who can turn this very life into a hell for him. It is evident that everybody shuns what he knows to be certainly harmful to him. No one thrusts his hand into a hole which to his certain knowledge has a snake in it, nor does anybody devour what he knows to be a poison. To shun these harmful things he does not stand in need of any atonement, nor does he ever consider it necessary that any one should be crucified to save him from these evils. All that he requires is a certain knowledge that there is harm in the thing and this is sufficient to make him fly from it. No

one ever knowingly leaps into destruction. Even the patient avoids the taking of a food which he knows would endanger his life.

Now when we find this innate quality in human nature the question at once arises, why does not man eschew evil and fly from sin as he flies from other harmful things? The answer is clear: because he has not as sure a conviction of the harm of sin as of the physical things mentioned above. It is, therefore, beyond the shadow of a doubt that what man needs to avoid sin is not atonement but a certain faith in the existence of God and a strong conviction that sin against Him is rank poison. With this faith and this conviction reigning supreme in his heart, man is as sure to fly from sin as he flies from a venomous reptile.

We have thus established beyond all doubt that the danger with which sins are committed is due only to want or weakness of faith in God and His retribution. The poison of sin is devoured so frequently and so easily because of the ignorance that sin is a poison, otherwise there is in the nature of man an innate fear of what is harmful to him. If several men were comfortably sitting under the roof of a house, one shock of earthquake would be sufficient to make them run for the door and get into the open. All comforts are sacrificed because it is known for certain that a few moments' shaking would bring down the roof upon their heads and end their very lives. But the sinner is not as sure of the evil that must overtake him as the consequence of his sin and this is the real cause of his recklessness in the sinful course. Those who seek false methods of salvation grow bolder in the commission of sins because false schemes cannot lead to certainty. It is only the certain knowledge of the existence of God and of the poisonous nature of sin that can save a man. But remember that certain

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knowledge is the one thing wanted and traditional beliefs would not avail in the least.

The question would now be asked as to how it is possible for a man to attain to this stage and to have such a strong certainty of the existence of God and His retribution, so that he may fly from the slightest disobedience to Him with the same horror as he flies from death. In answer to this question I would state that the righteous men who have passed before us and myself bear witness to this truth that by following the Holy Quran and the Holy Prophet Muhammad, may peace and the blessings of God be upon him, with true sincerity and persevering faithfulness, the love of God is gradually instilled into the heart, growing ever deeper and deeper, and a light is granted to the soul of man by the spiritual power of the Word of God which enables the inner eye to see the wonders within and ultimately the wonders of the next life. It is then that a man knows for certain that there is a God. This certainty continues to grow stronger and stronger until the whole truth is realized. When a person believes in the Holy Quran and in the Holy Prophet, it is not at the first step that he attains the stage of the purity of soul. At first he remains steeped in many sins, then the grace of God takes him by the hand and his faith is strengthened by extraordinary methods, in accordance with the promises contained in the Holy Quran which says that "for the faithful are glad tidings in this life." Thus the believer is granted glad tidings from God concerning himself, and as they gradually strengthen his faith, he eschews sin and evil more and more and advances in virtue step by step. It is to this gradual advancement from a sinful life to a life of virtue that the Holy Quran refers when it says: *فمنهم ظالم لنفسه ومنهم مقتصد ومنهم سابق بالخيرات* Some of them injure themselves by evil deeds ; others keep the mean between good and evil ; and others employ the fullness of their power in doing good." This

verse mentions three classes of believers which are really three stages of the advancement of man. Those belonging to the first class are termed *zdlim*, i.e., unjust or iniquitous, that is to say, they are still involved in sins, their evil deeds outweighing their virtues. To the second class belong those who keep the mean, that is to say, who are not yet entirely released from the bondage of sin, but who are not at the same time steeped as deep in sin as the first class, and in whom the power to do good is at least not less effective than the inclination to fall into sin. In the third class are the righteous men who excel in virtues and high morals.

In the earliest days of Islam our Holy Prophet brought about a transformation in the lives of his followers which exemplifies the advancement from the lowest stage described above to the highest one. Those who believed in him were at the time of their conversion in that state of moral degeneration which marked Arabia at the advent of the Holy Prophet. They were worse than barbarians and led lives which were more beastly than human. They were so deeply involved in gross immoralities and vices that they had fallen off from the elevation of humanity, and at the same time they were so ignorant that they hardly knew their degenerate condition. They could not distinguish between good and evil. The immediate effect of the Quranic teachings and of the company of the Holy Prophet upon them was that they began to realize their moral nudity and their fallen state. Their previous state is described in the Holy Quran as like that of beasts, nay, even worse, as it says : *اولئک کا لا انعام بل هم اضل سبیلا* : "They are like beasts, even more astray than beasts." When they realized by the wonderful efficacy of the Quranic teachings that the life they led was steeped in deep immoralities, they began to move towards a virtuous course of life with the assistance of the Holy Spirit. Hence it is that Almighty God says of them : *وايدهم بروح منه* "He has assisted them with a spirit from

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Him." This spirit of God was the unseen power which strengthened their faiths and which is granted to every believer after he believes and shows perseverance. After getting this power they did not remain in the stage in which they realized their weaknesses and faults and hated the stench of sin, but they now took an onward step in the path of virtue until they reached the middle stage in which they acquired a power to practise virtue, sufficiently strong to counteract the effect of the evil to which their weakness still sometimes led them. Then they advanced another step and led by the Holy Spirit they were able to conquer the tempter with their virtuous deeds. Their exertions for advancement in the path of God became harder as they saw the heights which they had to traverse, and ultimately they did those wonderful deeds, greater deeds than which it is not possible for man to perform. In the path of God they did not value their lives even as chaff. Then they were accepted and Almighty God made their hearts utterly hate sin and generated in them the love of virtue. Thus He fulfilled the promise which He had given in the Holy Quran : *والذين جاهدوا فينا لنهدينهم سبلنا*
 "As to those who exert themselves in Our path, We certainly make them walk in Our paths."

In short, there are three stages through which the believer passes; the first stage being that in which the evil tendencies are predominant; in the second they are counterpoised by the virtuous inclinations in man; and in the third, virtue becomes the guiding rule of life. In the first stage, though sinfulness has the upper hand, a man is still able to realize his fallen state; in the second he gains the power to do good but is not able to crush the demon of evil utterly; and in the third he employs the fullness of his power to do good. In this last stage his onward movement is a continuous one, and he gains such knowledge of the power, greatness and glory of God as if he had seen Him, for in this stage Almighty God Himself shows him the paths by

the extraordinary workings of His spirit. The assistance of the Holy spirit which is granted to the true believer is simply grace from God which is bestowed upon those who believe with a true and sincere heart in the Holy Quran and the Holy Prophet Muhammad, may peace and the blessings of God be upon him. The Holy Spirit is thus the gift of God which is granted only through His grace and it is not granted as a reward for any exertions. But such a gift does not come to any man who is not persevering and faithful and patient in trials. As long as the Holy Spirit lights the way and prepares a man for undertaking hard exertions, these exertions make the working of the spirit more powerful and strong. There is such a change that the strengthened spirit appears like a new spirit, but these are really only different manifestations of one and the same spirit. As God reveals Himself to His chosen servants with manifestations of His glory and assistance which are not witnessed in His dealings with other men and shows wonders in their support which He does not show for others, but still He is one and the same God, thus it is with the Holy Spirit which is one and the same, but its manifestations and workings are different in the different stages of the spiritual progress of the human soul. The greater the faithfulness which is shown by a person, the greater are the wonders which God shows for his sake, so that heaven and earth seem to be serving his cause; and the less the sincerity, the faithfulness and the perseverance of a man, the weaker are the manifestations of Divine power that are displayed for him, so that such a man ultimately meets with discomfitures, failures and trials and afflictions.

Reverting to the original subject, the God in whom the Holy Quran requires us to believe is a mighty and Omnipotent God who is the possessor of all perfect powers. The person who turns to Him with a sincere heart and whose steps in his path are guided by truth and faithfulness is made unique and

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men even as God is unique in His Oneness, and the doors of heavenly blessings are opened upon him. As God has shown innumerable wonders of His power in earth and heavens, other wonders of Divine power are manifested at his hands and extraordinary signs are shown through him which are beyond the power of other mortals. No one who stands in opposition to him can be triumphant over him, for Almighty God Himself becomes his tongue with which he speaks and his hands with which he does wonderful deeds in the world. He is not God or the son of God, but there is no doubt that the person who is a follower of the Holy Quran makes his love and sincerity attain the utmost height which man can reach and becomes, so to say, a manifestation of the attributes of God. This is all the result of that mighty power and those characteristics which we witness in the word of God, the Holy Quran. That mighty power and those characteristics are not met with in any other book which is considered as a revealed book by any other people. It might be that these other books have been tampered with or their significance has been corrupted or Almighty God has taken away their blessings so that in these last days all differences may be removed and all people may take only one book for their guide. We cannot explain away in any other manner the fact that other books do not possess the characteristic which is met with in the Holy Quran, viz., that by following it a person becomes one of the chosen ones of God and one of those who have attained near access to Him. This is the reason that the followers of all these books deny even the existence of those excellences which a man attains to in the nearness of God, and laugh at signs and miracles. But we do not laugh at them, nay we are grieved on account of their deprivation of these Divine blessings.

I do not relate stories of miracles but say only what I have myself experienced : I have seen a mighty power in the Holy Quran and a wonderful efficacy in following the Holy

Prophet—a power and an efficacy of which all other religions are devoid—, viz., that a true follower of them reaches the state of the nearness of God. Not only is he favoured by God with His word, but His deeds also reveal to him that He is the God who has created the earth and heavens. His faith then attains to heights which are beyond the farthest stars. I have personal experience in this. God speaks to me and He has manifested more than a hundred thousand signs at my hands. Though I hold in respect all the prophets that have passed in the world and revere the sacred scriptures of every people, yet I look upon Islam only as the living religion, for it is through Islam that God revealed Himself to me. Any one who doubts the truth of these statements may stay for two months with me and he will personally witness their truth. I think only this religion is worth the name which is a living religion and which reveals God in His glory by the living and fresh manifestation of His power. Mere assertions of the truth of any religion are futile.

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Blasphemy in Sacred Books.



The judgment pronounced by an English Judge and Jury in the recent blasphemy case in London has given rise to feelings of various kinds. Harry Boulter, an Atheist, was indicted before Mr. Justice Phillimore on a charge of blasphemous libel and the trial ended in a conviction of the accused. The English law of blasphemy undertakes to defend Christianity, and sometimes even the particular form of it which is established by the state. As recently as 1867, every "denial of the truth of Christianity in general or of the existence of God, whether the terms of such publication are decent or otherwise," was looked upon as a criminal offence in law, but in 1883 Lord Coleridge laid it down in the trial of Mr. Foote, the well-known Atheist leader, that "if the decencies of controversy are observed even the fundamentals of religion may be attacked without the writer being guilty of blasphemous libel." This dictum was based on the consideration that the manner, not the matter, was blasphemous. As Lord Coleridge wrote, quoting a learned writer, it was not mere criticism of the principles of a religion that could be visited with punishment, but a malicious abuse of what was held sacred. He wrote:—

"The law visits not the honest errors, but the malice, of mankind. A wilful intention to pervert, insult and mislead others by means of licentious and contumelious abuse applied to sacred subjects, or by wilful misrepresentation or wilful sophistry calculated to mislead the ignorant and unwary, is the criterion and test of guilt. A malicious and mischievous intention, or what is equivalent to such an intention, in law as well as morals—a state of apathy and indifference to the inter-

ests of society—is the broad boundary between right and wrong.”

Thus according to the most recent interpretation of the blasphemy law in England an abusive or contumelious reference to objects held sacred in the Christian religion is a punishable offence. This view of the law has, however, been condemned by the press which generally looks upon the blasphemy law as obsolete, and demands greater freedom in matters of religious opinion, and there is no doubt that the triumph which Atheism has attained in the West calls for a repeal of the blasphemy laws. But our object in referring to the English law on blasphemy is to contrast it with the state of things existing in India. It is strange to find that the very expressions for which Atheists are being punished with imprisonment in England are freely used in India in religious books which are held sacred by large classes of the community.

The Satyarth Prakash, the sacred book of the Arya Samaj, affords a good illustration of what I have said above. It is the chief work of Swami Dayanand, the founder of the Arya Samaj, and as such affords guiding rules of life in religious and social matters to thousands of the advanced Hindu party. Yet we find it abounding with expressions which in their virulence and abusiveness surpass any used by Harry Boulter. We give below some examples of Dayanand's criticism of the Old and the New Testament and the Holy Qur'an.

Commenting on the verses of Genesis speaking of the tree of knowledge and life, the founder of the Arya Samaj writes:—

“If a man behaves like this, he is called a cheat and a hypocrite. Why should not such a God be called the same since he alone who cheats others and practises hypocrisy deserves to be called a cheat and a hypocrite.” (page 676.)

Again commenting on the permission contained in Gen. ix: 3 to use the flesh of animals as food, the author of the Satyarth Prakash remarks that "the Christian God is more like a butcher" (page 681). And again speaking of the confounding of speeches, he remarks: "He (God) did a most criminal thing. Is it not worse than anything that Satan has ever done? Did not He even beat Satan in this" (page 681). And again "This shows that this God was either a man or a bird that went up and down. He seems to be more like a juggler" (page 683); and further on, on the same page: "It appears that there was a party of savages whose leader is styled God in the Bible."

A malicious and mischievous intention to pervert and mislead is seen in the following comment on Gen. xx: 16, 17 which run thus: "Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's." Now mark the comment upon it: "Bravo! No wonder that the Christians covet the wealth and possessions of the foreigners so avidiously as a thirsty man thirsts for water or a hungry man hungers after food. The Christian God would be as selfish and partial as is the author of this (so-called) commandment" (page 694).

The author of the Satyarth Prakash does not hesitate to speak of the Christian God in such contumelious terms as "a savage trickster," or "a flesh-eating trickster" and applies to His sacred person the most abusive epithets. In one place he says: "It is only because the Christian God is a regular wrestler that He gave blessed Sarah and Rachael sons! Can such a Being ever be God"? (page 690). And again:

"We were under the impression that the trickery of the priests of the temple of the goddess *Bhairava*—Indian Baccus—

and other temples were mighty wonderful indeed, but we find that the trickery of the Christian God and His priests is thousandfold greater."

A man who could thus vilify God could not spare the prophets, and we find Dayanand indulging in the most vulgar abuse against the holy prophets whose names are held in the greatest respect and the deepest reverence by more than half the population of the world and by nations which during the last thirteen hundred years or so have been the pioneers of civilisation. On page 679 the authors of the Bible are called "savages." On page 682 we have: "This Abraham who is looked upon as a *great prophet*, both by the Christians and the Muhammadans alike, tells lies and does other such wicked deeds. How can such people find the way to true happiness and knowledge whose prophets were men of such a low character?" (page 682). On page 691, Moses and the other prophets are reviled in even more scathing terms: "Now mark, reader. This Moses—the chief prophet of the Bible, the founder of this religion—was a slave to such passions as anger, was a homicidal maniac who wanted to escape his punishment like an ordinary thief. As he concealed his crime, he must have been in the habit of telling lies. Even such a man (as Moses) met God, became a great prophet and founded the Jewish religion—a religion that reflected the character of its founder. Hence all the chief prophets of the Christians from Moses downwards were all uncivilised and devoid of culture."

The remarks on the New Testament and Christ are made in the same malicious spirit. The commentary on Matt. xiii relating to the Devil's tempting Judas Iscariot to betray his master runs thus:—

"Now this cannot be true, since if the Christians were asked, you hold that the devil tempts all men, who tempt

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the devil? If you say that the devil tempts himself, men can also be tempted by themselves; what has the devil to do with this business then? But if God be the tempter of the devil, the Christian God then is the greatest devil and He stands guilty of having tempted all men through him. Can God even do such things? Truth to tell, we should not wonder if those who wrote this book (the Bible) and called Christ the Son of God were devils" (page 721).

Christ is also spoken of as an ignorant savage who did wicked deeds and who set up a fraud to become a religious leader. On page 708, we read: "Christ came to set men against each other and cause them to fight and he succeeded. The same strife is raging among men to this day. How wicked it is to sow discord among men as it inflicts great suffering on them, but it seems that the Christians regard it as the highest doctrine, since when Christ thought it good to turn men against each other, why should not they—his followers? Yes it becomes Christ alone to turn the members of one's own household into his foes; no good man will ever do such a thing." Commenting on the Lord's Supper (Matt. xxvi: 26-24), Dayanand says: "Can a cultured man ever do such a thing? Only an ignorant savage would do it," (page 715). Commenting on the words of Christ where he says "Heaven and earth shall pass away, but my words shall not pass away," he says: "This also betrays the ignorance and foolishness of Christ" (page 714). Similar contemptuous expressions are met with again and again, but we content ourselves with the following few:—

"When it entered his head that he could also pass for a prophet in that savage country, he began to preach. He uttered a few good thoughts but many bad ones" (page 713).

"Now the missionaries always tell us that Christ was very calm, kind-hearted and free from anger and other such passions,

but these verses (relating to the cursing of the fig tree) show that he was hot-tempered and ignorant of the laws that govern the phenomena of seasons and that he altogether behaved like a savage " (page 713).

" Had Christ possessed even a little knowledge, why would he have talked such nonsense like a savage. However, as it has been said, 'In a country where no trees are seen to grow, even the castor oil plant is considered as the highest and the best tree,' in like manner in a country where none but the most ignorant savages lived, Christ was rightly considered a great man, but Christ can be of no account among the learned and wise men of the present day" (page 710).

" It is also clear that had not Christ himself been destitute of knowledge and understanding like children, he would not have taught others to become as children" (page 711).

" Mark reader ! How Christ in order to convince the savages pretended to be the Judge who will sit on the seat of Justice on the Day of Judgment. This was meant simply to tempt simple guileless men " (page 705).

" It also shows that Jesus founded his religion in order to entrap others. He wanted to accomplish his object by ensnaring others into his net like a fisherman " (page 703).

" Now reader mark the words of Christ ! Are they a bit better than what the *Popes* say to their dupes ? Had he not set up this fraud, who would have been caught into his net ?" (page 722).

The scandalous references to the birth of Jesus made in the *Satyarth Parakash* are more vulgar blasphemies than anything uttered by Boulter. Commenting on the verse "when his mother Mary was espoused to Joseph, before they came

together, she was found with child of the Holy Ghost," Dayanand writes :—

"If this story of the birth of Christ were held to be true, any unmarried girl that happens to conceive could say that she was with child of the Holy Ghost. She could also falsely say that the angel of the Lord told her in a dream that 'that which is conceived in her is of the Holy Ghost' ! It must have happened like this that Mary cohabited with some one and thereby become encient. She or some one else gave out (such an impossible thing) that she had conceived of the Holy Ghost" (page 702).

The revilings of the founder of the Arya Samaj are next directed at the Holy Quran and the Holy Prophet. In this case the maliciousness of the writer assumes the grossest form and he gives vent to the most vulgar abuse concerning God, the Holy Prophet, and his companions. For the living as well as the dead Swami Dayanand has nothing but vile contempt, and in a single sentence he thus condemns every one who has ever professed the religion of Islam : "He would indeed be a perfect idiot who would believe the Quran to be revealed, Muhammad to be a prophet and the Muhammadan God to be an Omnipotent Lord" (page 793). He calls God "the greater devil" and "a veritable devil" (page 762), "a greater devil than Satan" (page 767, 777), "a greater Satan" (page 776), "no better than a *thug*," "a robber," "deceiver" (page 770), "a juggler showing his tricks" (page 757), "more devilish than devil" (page 741), "the originator of idol-worship in its most objectionable form" (page 784). Upon the Holy Prophet Muhammad are heaped all the most opprobrious terms and he is represented as the vilest human being that ever existed. He is called a "deceitful, hypocritical, cunning, ignorant and wicked" person, "robber," a "*thug*" (page (770), "lascivious" (page 793), "like unto a beast" (page 794), a

"de bauchee not afraid or ashamed of his turpitude" (page 806) and an "ignorant and selfish fellow" (page 807).

Now we do not advocate the prosecution of the writers of such blasphemies but we are surprised to find that the very expressions which are considered adornments of sacred books in an uneducated country like India are punished with imprisonment in free and advanced England. The passages on which Boulter has been convicted are by no means severer or more abusive than those which we have quoted from the Satyarth Prakash. He called the God of the Bible "an immoral old savage," and Dayanand calls him "a savage trickster," a "butcher," a "juggler," "more devilish than the devil," and such other names. Boulter called the Bible a filthy production, and Dayanand calls the writers of the Old Testament "savages" and those of the New Testament "Devils." The severest words of Boulter regarding the virgin birth are not severer than those uttered by Dayanand. According to the passage quoted in the indictment, he is reported to have said: "No man would believe that a child was born of a virgin. What would you think if it happened in your own family. You go to Mr. Plowden for an affiliation order against the Holy Ghost." It is strange that in India where religious feelings hold a far more powerful sway over the public mind than they do in England, abuse of religion is sanctioned by law to a far greater extent than it is in the latter country. If blasphemous writings of the nature indicated above were actually harmful, they would be far more so in India than in England.

So long as freedom of religious opinion exists, the advocates of every religion have a right not only to eulogise their own religion, to dwell upon its excellences and beauties, and to persuade people to accept it in preference to all other religions, but also to exalt it above all other religions, to criticise the

latter and to show their defects and the harms which follow from them. But how far the right to criticise entitles a man to depict another in the darkest colours and to use abusive and contumelious language is a different question, which I shall not try to answer in this article. It is, however, clear that the line must somewhere be drawn between liberty and license. In a free country like India where the state does not favour one particular form of religion and allows equal liberty to all, it may not be necessary to defend a particular religion against blasphemous libels, but licentious and contumelious abuse of sacred persons and things must no doubt be stopped, if not for any other reason, at least for the promotion of good feeling between communities professing different religions. Of course we must be prepared to make due allowance for heated expressions in the course of controversies, but even after making such allowance there remains a good deal to be done.

We take for instance the criticism of Islam and Christianity as given in the *Satyarth Prakash*, the contumelious nature of which we have shown by a few quotations from it as given above. Now this book is not a controversial writing, and the chapters dealing with Christianity and Islam are both prefaced with remarks in which it is asserted that the criticisms are calm judgments of the two religions. Read in this light, these criticisms reveal a malicious and mischievous intention to injure the feelings of the other communities, as such disparaging and contumelious remarks as those quoted above concerning persons and things held in the highest honour by large communities could not proceed from any other motive.

The author of the *Satyarth Prakash* denounces the Holy Prophet Muhammad and all his companions as a gang of dacoits and thugs. Now I ask, can any sensible person arrive at this conclusion after studying the whole Islamic history?

The slightest consideration would show this not to be a calm judgment but a malicious contumely. Can any body point out any gang of dacoits and *thugs* that should have brought about such transformation in the world, that should have kindled such a bright torch of learning and civilisation, and that should have raised whole nations from the depths of degradation and barbarity to the highest pinnacles of civilisation? If the history of the world actually shows that *thugs* and dacoits have been doing such noble and great deeds and have been the leaders of the world in learning and sciences, then indeed the remarks, whether right or wrong, could have come within the purview of criticism, but as they stand they constitute a wilful misrepresentation of facts and show a malicious and mischievous intention to injure the feelings of a community.

Take another instance. The Holy Prophet Muhammad is called a lascivious person and a debauchee only because he had a plurality of wives. But the very person who is so ready to abuse the sacred leader of hundreds of millions of his fellow-beings enjoins upon his followers in the same book to have *Niyoga* (a kind of adulterous connection) with eleven women other than one's own legal wife if a person has no male issue. Now this *Niyoga* with eleven women is looked upon in the cult of Dayanand as a meritorious deed. Similarly a married woman must undergo *Niyoga* with eleven men if she has no male issue. One who taught such impure doctrines could not reasonably find fault with a person who, having no male issue, married more women than one and had them as his legal wives, and therefore when we find Dayanand heaping the most opprobrious terms upon the Holy Prophet on account of the plurality of wives, we at once see that the abusive remarks are not due to any real and genuine objection to the established custom of a plurality of wives as then prevailing in Arabia but are really the outcome of malice.

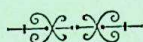
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My object in pointing out the blasphemies and contumelious abuse in the Arya Samaj Scriptures is not, however, to bring any discredit upon the Samaj or its sacred books. I have taken up the subject in right earnest to draw the attention of my advanced Hindu countrymen to the fact that so long as they follow the methods of the founder of the Arya Samaj in dealing with other religions, the breach between the Hindus and the Muhammadans which is so injurious to the cause of truth and the spread of good ideas must continue to grow wider and wider. If they do not desire this, and we hope that they do not, they will do well to change the tone of their religious writings and show respect for the sacred leaders of humanity instead of giving vent to abuse and contumely. Even the interest of their own religion lies in this, for calmer words are sure to have a far greater effect than hot abuse, if there is any force or truth in them. They should not forget that if the Muhammadans or the Christians handled their religion in the same malicious spirit as they are handling theirs, they could also find sufficient material for making their writings offensive to them. But such a course would not lead to any beneficial results. It does no harm to be courteous and tolerant and this is our advice to our friends of the Arya Samaj.

A Philosophical explanation of the Doctrine of Hell.



The belief in the continuity of the existence of the human soul is a universal belief, and one so deeply rooted in the very nature of man that the most powerful forces of materialism have not yet affected it in the least. Whether the deep-rootedness of this belief in human nature is due to its innateness, or whether, as an Atheist or an Agnostic would argue, it clings to the mind with the ordinary tenacity of old associations, it is a solid fact that the belief in a life after death has not lost any ground even in this civilised and materialistic age; and it is equally true that the progress of science and the application of scientific principles to all branches of learning is in favour of, rather than against, the truth of such a belief.

Starting on the basis, then, that there is a life after death for every human being, the first question of vital importance which arises in connection with this belief is as to the state of the soul in that after life. That every religion has preached that the righteous will be rewarded for their good deeds and the wicked punished for evil deeds is an undeniable fact, but even philosophically considered the question affords a similar solution. We see that most often a man reaps even in this life the good or bad consequences of his good or evil deeds and that except in rare cases he himself is responsible for the happiness or misery which is his lot in this life. If a life after death has been ordained for the human soul, it could not have been meant but for its progress, its advancement to higher and higher stages. Without this the doctrine of a life after death becomes horrible. Even in this short space of life we find the

soul progressing and advancing step by step from lower to higher stages. Could an everlasting life have then been designed for the unending torments of hell? The very idea makes one shrink and turn back in horror. Such a doctrine deals a death-blow to the justice and mercy of God. No intelligent being could have made man and preserved his soul for such an end.

Most religions have fallen into a grievous error on this point, and it is only the teaching of Islam that we find conformable to reason and in consonance with Divine justice, love and mercy. There are many that talk of the love and mercy of God, but, as if God were only the God of a particular people, His love and mercy are considered not to touch any one who is outside the circle of believers in a particular set of doctrines. To such a person God cannot be said to be even just as he punishes his evils or unbelief of a few years with everlasting woes and torments. And though a tendency is witnessed in certain quarters to soften this horrible idea, the sublime truth that the human soul is ever progressing and attaining to higher and higher goals of spiritual progress and union with God which the Holy Quran alone has taught has not yet been recognised.

Even the opening chapter of the Holy Quran gives us clearly to understand that Almighty God made man not for consigning him to everlasting torments, but to make him attain to higher and higher conditions of existence and to deal with him most mercifully. It reads thus: "All praise is due to God who is the Nourisher of all the worlds, who is the most Merciful (the Ar. word *Rahman* used here indicating the showing of mercy by God to His creatures without their having done any thing to deserve it), the most Compassionate (the Ar. word *Rahim* indicating that whenever a person implores His

mercy or does anything to deserve it, He forthwith shows mercy), the Lord of the Day of Judgment." The four attributes of the Divine Being mentioned in these opening verses of the Holy Quran are the basis of all His other attributes. It will be seen that all these four attributes speak of the unbounded mercy of God shown to His creatures in all the worlds, *i.e.*, in this world as well as the next. There are numerous other verses in the Holy Quran which speak of the great mercy of God to His creatures and leave no doubt that man has not been created for being subjected to torments. But everlasting torment inflicted upon a person without any good following therefrom, as torment in hell is generally interpreted to be, is opposed to the Divine attribute of mercy as the Holy Quran depicts it.

It is true that the Holy Quran mentions hell as the abode of the evil-doers and even depicts its horrors, but it must be borne in mind that according to the Holy Quran both heaven and hell are places for the perpetual advancement of man to higher and higher stages. The Holy Quran says on one occasion: *لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ* "Verily you shall all be surely transferred from state to state" (lxxxiv: 19). The whole mankind is addressed in these words and accordingly as those in paradise shall make perpetual advancement, those in hell will not be suffering fruitless torments. On the other hand, the torments of hell will be the means of purging them of the evil effects of their deeds done in this life. This is the only philosophical explanation of hell, and this explanation has been given by no other book but the Holy Quran. It is the Quran only which teaches that heaven and hell grow out of a man, that a heavenly or a hellish life begins in this world and that the spiritual fruits of good or evil deeds done in this life assume a manifest form in the next. The fire of hell is no other than the fire of sins as the Holy Quran says: *نَارُ اللَّهِ الَّتِي تَطْلُعُ عَلَى الْفُتَّةِ* "The fire of the wrath of God burned on account of sins which

risers above the hearts." The origin of the fire of hell is, therefore, in the sins which a man commits in this life, and it is thus with his own hands and in this very life that he prepares a hell in which he will find himself in the next.

The Holy Quran, as I have already said, does not teach that those in hell shall suffer everlasting torments, and this is an important consideration which conclusively settles the question that hell is meant for the advancement of man and for his purification. There is no doubt that the abiding of evil-doers in hell is mentioned in some verses of the Holy Quran to be for *abad* which sometimes means prospective eternity, but *abad* also signifies a long time. Hence we have such phrases as *كان هذ ا فى ا باد ا لد هر* which means: "This was a long time ago" (see Lane's Arabic-English Lexicon) But there are numerous passages in the Holy Quran showing that those in hell shall ultimately be taken out. Thus in vi: 129, we read: *قال ا لنا ر* "God said, Verily the fire is your resort to dwell therein unless thy Lord will it otherwise, verily, thy Lord is wise and knowing." On another occasion, those in hell are spoken of as "staying therein for years" (lxxviii: 23). The original word is *احقاب* *Ahqab* which is the plural of *حقب* *huqub*, meaning a year or years, or seventy or eighty years, or a long time (see Lane's Lexicon). The statement that the evil-doers will abide in hell only for a limited number of years shows clearly that according to the Holy Quran the torments of hell are not everlasting, for infinite time cannot be measured by a finite number of years. Again in ci: 6, the hell is called a "mother" of those who shall go into it. The use of this word is, I think, the clearest evidence as to the true nature of hell as described in the Holy Quran. What is meant is that as a child is brought up by the mother, so those in hell will be

brought up in that place for a new life, the life of perpetual advancement in paradise.

It is true that the Holy Quran also speaks of hell as a place of torment or tortures, but these torments according to the Holy Book are remedial. Just as a patient has to devour bitter medicines and to undergo operations and amputations which are most painful, but which are undoubtedly the only steps which can restore him to health, so also it is with the torments of hell which are not only the natural consequences of the poison of sins, but are at the same time the most necessary steps to undo the effect of the poison and to breathe into a person a new life in which he must go on making unending progress. Thus hell is also a manifestation of the mercy of God though of a different kind from heaven. The one is a place for restoring health to those who have destroyed it by their own actions in this life, while the other is a place for the advancement of those who enter into the other life with their spiritual faculties unvitiated. In fact, so clear is the teaching of the Holy Quran on this point that none but a most superficial reader of it could overlook it. Again and again the Holy Quran speaks of the workers of iniquity as blind, deaf, dumb, dead, meaning of course that they themselves have wasted their spiritual faculties, and accordingly before they can make any spiritual advancement in the attainment of that highest goal of the human soul, the union with God, they must be subjected to the operations which should restore the action of those faculties. In clearer words still, the Holy Quran tells us that "those who are blind in this life shall find themselves blind in the next," which means that as they did not make use of the opportunities which were given them in this life to use their spiritual faculties, they will find themselves devoid of these faculties in the next, and will palpably feel the pain and anguish which is the necessary result of their loss and which they are unable to feel

in this life on account of their engrossment in the things of this world. But the mercy of God will soon take them by the hand and they will, after passing through all the stages through which it is necessary to pass to regain the use of the lost faculties, attain the real object of their lives. They will be purged of all uncleanness, for this is necessary to attain to a perfect union with the Divine Being which is the source of all purity.

There are many sayings of the Holy Prophet and his companions which clearly show the truth of what I have said above. In the Holy Quran it is written that "Almighty God has made it obligatory upon Himself to show mercy to His creatures," and there is a tradition of the Holy Prophet according to which Divine mercy is not displayed only in this world as we find it so abundantly manifested, but far greater mercy will be displayed in the next, and the fact is that if this had not been the case the showing of mercy in this life would have been futile. The tradition to which I have here referred, says: "The Holy Prophet, may peace and the blessings of God be upon him, said that God displayed only a hundredth part of His mercy in this world and it is only this hundredth part whose manifestation is witnessed in all the creatures in this world, and that the other ninety-nine parts of His mercy will be displayed in the next life." According to this saying the love and mercy of which we witness countless manifestations in this life, and in which is included not only the mercy of God which He shows to His creatures, but also the mercy and love which is displayed in His unlimited creation, is only a hundredth part of the Divine mercy, and the perfect manifestation of His love and mercy will be witnessed only in the next life.

There is another tradition which is met with in the most reliable collections of tradition according to which God will ultimately take all those out of fire who have done nothing to

deserve deliverance therefrom. The concluding portion of this tradition runs thus: "Then will God say, 'The angels and the prophets and the faithful have all in their turn interceded for the sinners, and now there remains none to intercede for them except the most Merciful of all merciful beings. So he will take out a handful from fire and bring out a people who never worked any good deed in this life, however slight it might be and however preponderating might be the evil which they did, will be taken out of fire upon the intercession of the angels and the prophets and the faithful, and there will then remain a people in it who never did any deed of goodness. These will be taken out of fire only through the mercy of the most Merciful. It should not be thought that a handful is too small a thing or that even after taking it out there might still be many dwellers in hell, for a handful of God could not leave out anybody. In the Holy Quran it is said that "the whole earth is a mere handful of God on the day of Judgment." It is also clear that since according to the tradition the people who are thus taken out are not taken out because of any good that might have served in them as a seed for a growth of immortal life, but only because the most Merciful will desire to show the full manifestation of His transcendent mercy, therefore it could not be in consonance with Divine mercy that one part should have been chosen for its manifestation while the other part should have been left without any mercy being shown to them.

There are many other traditions from which it appears that ultimately even those will be taken out of hell who never did any good deed, while there are certain sayings of the Holy Prophet and his companions according to which hell would ultimately be emptied of all those who are in it. Some of these traditions are met with in the *Kanzul Ummal*, and the following

two would be sufficient for our purpose : "Verily a day would come over hell when it will be like a field of corn that has dried up after flourishing for a while" (vol. vii, page 245); "Verily a day would come over hell when there shall not be a single human being in it" (vol. vii, page 245). There is a saying of Omar on record (*vide Tafsir Fathul Bayan*, the *Ftah ul Bari*, *Durr-i-Mansúr* and the *Hádíl Arudh* of Ibn-i-Qayyum) which runs thus: "Even if the dwellers in hell may be numberless as the sand of the desert, surely a day would come when they will be taken out of it." A saying of Ibn-i-Masood is reported in connection with comment upon a verse of the Holy Quran which has already been quoted according to which "a time would come upon hell when there shall not be a single person in it and this will be after they have dwelt therein for *ahqab*" (years-referring to the verse containing the italicised word as quoted already). There are many other sayings to the same effect, but I think that the quotations already given will suffice to show the reader that Islam rejects the doctrine of everlasting torments in hell.

But even when all this has been said, there remains an important question which has no doubt troubled many a mind. Does not the Holy Quran like the scriptures of other religions promise salvation and paradise to those who believe in it, and does it not consign to hell all those who do not believe in it? In other words, does it not unduly narrow the sphere of salvation by limiting it at first to those who express a belief in it, and unduly widen it again by extending it to all believers whether they have actually done anything to deserve it or not? In order to answer these questions we would first explain the attitude of Islam to other religions and then show what is meant by salvation. These two considerations would show the reader the Quranic attitude towards the "unsaved." Of all the religions of the world Islam is pre-eminently the one religion which assumes a most tolerant attitude towards other

religions and a most respectful one towards the founders of those religions and the great leaders of humanity. Its teaching on this point may be briefly summarised as follows. The one and the chief object of the creation of man is that he should attain a perfect union with God, and to make him attain this object Almighty God has been raising prophets in all countries and in all ages who pointed out the right way to their followers. But after a certain time the teachings of the prophets were neglected or perverted by their followers and other prophets were raised to again point out the right way. According to this teaching whenever a prophet is raised by Almighty God, true salvation can only be attained by following him because it is through him that Almighty God is pleased to reveal Himself at that time. Islam does not, therefore, arbitrarily narrow the sphere of salvation by making it attainable by believers in a particular book, but it bases it on the sound principle that the way to salvation is pointed out by every prophet of God and that it is by following that way that salvation can be attained. The Holy Prophet Muhammad was raised at a time when corruptions and errors had found their way into the systems founded by all the previous prophets and hence it is through him only that salvation which is another name for union with God can be attained. Those who do not attain to this union in this world, which is a preparatory world for the next, must pass through another stage which is represented in Islam as the punishment of hell.

This is the explanation which the Holy Quran gives as to the necessity of hell in after-life and this is the reason why all those who do not follow the Holy Prophet of Islam are spoken of as having their abode there. As regards the second question whether all those who have accepted Islam will be saved unconditionally, it must be emphatically stated that the Holy Quran does not teach any such doctrine. It says clearly that

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only belief in God or the Holy Prophet or the Holy Quran would not avail any person unless he does the righteous deeds which the Quran states to be necessary for attainment to union with God. Right belief is according to the Holy Quran the seed which if properly nourished by righteous deeds will bring fruit, but faith alone is not sufficient to make a man attain to union with God. Such union, on the other hand, is considered a very hard task and it is expressly said that there are very few who attain to such union in this life.

Notes and Comments.

The Tolerance of Islam.

The article published under the heading "the attitude of Islam towards other religions" in the January number of the magazine has been, as it were, a news to people who have long been accustomed to look upon Islam as a religion that cannot bear the expression of an opinion contrary to its doctrine. The *Arya Patrika* of Lahore declares its inability to pronounce any judgment as to the correctness or incorrectness of the view expressed in that article, its excuse being that it is unable to understand the Arabic verses of the Holy Quran quoted therein. We think a reference to any English translation of the Holy Quran could have satisfied it. Moreover, if the early history of Islam shows that the sword was resorted to, it also shows that whenever the opponents of Islam desired peace, the Holy Prophet made peace with them which would never have been the case if he had been fighting to enforce his religion upon his opponents. The truce made at Hudaibiyah for instance, shows how the Holy Prophet even consented to forbear from performing certain religious ceremonies for a purpose he had travelled for about a fortnight with 1,400 companions when the Meccans were seen to be willing to allow the Muslims to live peacefully for some time.

On the same article, the *Review of Reviews* has, however, some very valuable remarks in its March number. It says—

"The *Review of Religions* for January, which is published in the Punjab, contains a remarkable article on the tolerance of Islam, which is a translation of a paper written by Mir Ghulam Ahmad of Qadian, and read at a Religious Conference held at Lahore under the auspices of the Arya Samaj. The writer quotes several verses from the Quran, which he ex-

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tains, make it obligatory upon all Muhammadans 'to accept all the prophets who are accepted by large numbers of the human race. According to the Quran it is a sufficient argument of the truth of those prophets that they are accepted as true by a great part of the world, and that the assistance and support of God was granted them at every step? High is the dignity of God, and He is above such things as that He should make millions of human beings the devoted followers of a person whom he knows to be an impostor and a deceiver and a liar.'

"This," says Mirza Ghulam Ahmad, 'is a very sound and stable principle.' It certainly carries us very far, for it amounts to an assertion that no lie or imposture can possibly deceive millions of creatures. This exceeding wide basis of tolerance may be commended to our Broad Church friends. It is, indeed, news to hear that what has hitherto been regarded as the most intolerant of all creeds should recognise the divine mission of all its rivals."

At the end it is added :—

"This is all very good hearing, but I rather suspect that Mirza Ghulam Ahmad would have had a short shrift if he had preached this doctrine to, let us say, the late Mahdi, or to any other distinguished apostles of the faith."

It is true that a great misconception has prevailed up to this time as to the real attitude of Islam towards other religions and ignorant Muhammadans are themselves to blame for it, but a great change has been brought about by the peaceful teachings of the Ahmadiyya movement, and even the dangerous doctrine of the advent of a Ghazi Mahdi has now been abandoned by some of the most orthodox members of such sects as the Wahabis who have for a long time been supposed to be strong

advocates of the doctrine. We are sure that better and more correct views of the true nature of Islam would soon become prevalent among the Muhammadans as well as the non-Muhammadans.

An Atheist on Islam.

We take the following remarks of Professor Ernest Haecke from the *Observer* which quotes the *Litrury Guide* and *Rationalist Review* :—

“When you send your boy to school, he begins Monday morning with a lesson on religion, and is taught the doctrine of the Trinity. He is taught that three times one are one! His next lesson is arithmetic, when he learns that three times one are three! And then this doctrine of the Trinity is not even original. It is a development of the sun worship of the Chaldean magicians. You find it also in India. But what I object to is the strong anthropomorphic shade which has been given to the Godhead. It is also absurd to speak of Christianity as monotheism. There are not only three persons, but there are the Madonna and thousands of saints who all perform Divine functions. As it is at present, Christianity is nothing else than polytheism. The best form of monotheism in the world is Islam. If I must have a religion at all, I would prefer that of the Muhammadans. How noble and impressive their service! How entirely fitting and dignified their house of prayer! How noble and august the mosques in comparison with the Christian Churches! These latter are full inside with bright pictures and glittering things, while outside their walls are covered with the images of men and beasts and hideous gargoyles. And the simple solemn service of the Quran. Compare it with the word juggling and the noisy music which we hear in our Christian fanes.”

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The same paper quotes the views of another Atheist, Condorcet, the famous French philosopher, according to whom "the religion of Muhammad is the simplest in its dogmas, the least absurd in its practices and the most tolerant in its principles."

The Wesleyan Mission.

The sixty-eighth annual report of the Wesleyan Mission in the Mysore province which gives a brief review of the Mission's work for the year 1907 has just reached us. The report complains of the Hindu and Muhammadan opposition to its work growing fiercer and stronger day by day, but we are sure that a Hindu or a Muhammadan mission in a Christian country would meet with similar or even stronger opposition. "One grievous result of this active enmity," according to the report, "is that we are not able to sell Gospels as we did previously," but our own experience in a similar line tells us that religious prejudice in advanced England interferes with the propagandic works of other religions even more severely, for our free offer of religious literature on Islam was rejected by many pious Christian individuals and societies in that country. In fact, the spirit of religious intolerance is stronger in Christendom than it is elsewhere.

The gain to Christianity through the Wesleyan Mission is very small so far as the numbers are concerned. "The increase in the membership of our Indian Church," we are told, "is 72, and is distributed among several circuits. This represents both the natural growth of the Church by the reception into membership of those who have been brought up within its fold, and also its increase by accessions from without." As to how far this gain can be said to be a success, we would let the report speak for itself: "The numbers detailed in the schedules which we present with this report are not large: compared

with the length of time that the Mysore mission has been in existence, with the size of the Mission staff, and with that ratio of tabulated ingathering to expended rupees which is to be found in some parts of the mission field and may perhaps be looked for here also, the result is disappointing." But there is also the usual solace for there is evidence which the missionaries never fail to discover in any mission field that "there is a most important movement going on beneath the surface." It is, however, quite true that the result must be sought in quality and not in quantity. There may be fields in which a mission can reap a plenty harvest such as among the Pariahs, but one important and genuine conversion is worth more than a thousand, or for the reason of that, a hundred thousand converts who hardly know what they abandon and what they accept.

Apart from the religious work, though only as a result of it, however, the mission is doing some very useful work. It has schools and colleges in which more than ten thousand scholars, nearly half being girls, are receiving education. It has hospitals in places where the sick cannot have any other medical advice. It has also its rescue homes where girls leading a sinful life can find a refuge from their cruel and savage relatives. It has distributed during the year more than twelve million pages of religious literature of its own, that is, apart from the Gospels sold or distributed.

Review.

Khan Sahib Dr. Hakim Ghulam Jilani, formerly attached to the British Consulate at Seistan and a member of the Sanitary Council of Persia, has compiled a book in Urdu, مغزن حکمت, dealing with modern Medical Science and giving to the

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reader a *résumé* of all its branches combined with some information about the mode of treatment according to the Unani system.

The book is a unique addition to Urdu literature and gives useful information to busy practitioner and the lay head of a family alike. Although the book cannot claim to displace the medical text books so ably translated and compiled by the Civil Assistant Surgeons, it may very appropriately be prescribed as a text book for the promotion examination of the compounders attached to the Government dispensaries or employed by private firms in their medical shops, etc.

It is a very good reference book and with its elaborate indexes, tables and glossaries anything wanted may be found easily and immediately. There is very little information about Surgery and although much cannot be given in such a handy vade-mecum and family doctor, a chapter on first aid in emergency cases and on antiseptics may usefully be added in the next edition.

The get up of the book is excellent and we recommend the book to all medical men, hakims or doctors and to Urdu knowing public as well.

The book can be had from the author whose address is Shams-ul-Atibba, Gumti Bazar, near City Water Works, Lahore. Price Rs. 4-8.

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All communications should be addressed to

**THE MANAGER,
"Review of Religions,"**

Qadian, District Gurāaspur, India

Artistic Printing Works, Lahore.

Registered No. L. 303

Vol. VII.

1-5⁰⁸ No. 5.

THE REVIEW OF RELIGIONS

MAY 1908.

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DISTRICT GURDASPUR, PUNJAB, INDIA.

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THE REVIEW OF RELIGIONS.

VOL. VII.]

MAY, 1908.

[No. 5.]

بسم الله الرحمن الرحيم
نعمده ونصلى على رسوله الكريم

Effect of Apostacy from Islam- ism in British India.



The Punjab Chief Court has lately decided a case in which it has held that according to the Muhammadan Law a wife's conversion from Islam to Christianity effects a complete dissolution of her existing marriage with her Muhammadan husband. The result of this decision has been, as could have easily been foreseen, an increase in the number of colourable conversions from Islam to Christianity in the case of women who without a sufficient cause of divorce want to get rid of their marital obligations. The learned judge who delivered the judgment in the case refused to go to the root of the question and to find out the true law from the original texts and sources. It also appears that no such original texts and sources were produced before the court. The judgment does not deny the existence of a difference of opinion on this question among the Muhammadan jurists, but it holds that the preponderance of authority is in favour of the view that apostacy of either the wife or the husband causes dissolution of the marriage-tie. We are of opinion that the learned judges of the Chief Court have been under a serious misconception as to the true nature

of the law of apostacy in Islam and its applicability in British India, and as the point is of great importance, we shall set forth our views at some length. We hope that the Imperial Government or the Legislature will take some steps to put a stop to the great mischief that has been wrought by the judgment of the Chief Court.

That the Holy Quran is the primary and the chief source of the Muhammadan Law will not be denied by any body. Now the verses relating to the apostates from the holy faith of Islam as contained in the Holy Book are so clear that the merest reference to them can easily decide the question. In the second chapter of the Holy Quran we have : *ولا يزالون* بقا تلونكم حتى يردوكم عن دينكم ان استطاعوا ومن يردد منكم عن دينه فيمت وهو كافر فاولئك حبطت اعمالهم في الدنيا *“But they, (i.e., the unbelievers) will not cease to war against you until they turn you from your religion, if they be able: but whoever of you shall turn from his religion and die an infidel, their works shall be fruitless in this world and in the next: and they shall be consigned to the fire; therein to abide for aye,”* (ii: 214; Rodwell's translation of the Holy Quran, page 393). Here we have a clear statement that the opponents of Islam forced the Muslims whenever they could to desert the faith of Islam, and a punishment is also spoken of as overtaking the deserters or the apostates. But what kind of a punishment is it? The verse does not say that the apostates should be put to death or divested of all their rights; it simply says that their works shall be of no avail and that they shall suffer in hell for their turning away from the true faith. They are spoken of as dying a natural death, the word used being a derivative of *موت*, which shows that a mere change of belief is not punishable with death according to the Holy Quran. Had the contrary been the case, the word used should

have been a derivation of قتل, and instead of the expression "he die an infidel" as we have in the verse quoted above, we should have had some expression of the form "and he is put to death or murdered while still an unbeliever."

The fifth chapter of the Holy Quran is generally considered to be the one revealed last, and in that chapter apostacy is spoken of in the following words : يا ايها الذين امنوا من يرد عنكم من دينه فسيقذف الله بقوم يحبهم ويحبونه اذلة على المؤمنين اعزة على الكافرين يجاهدون في سبيل الله ولا يخافون لومة لائم ذاك فضل الله يؤتيه من يشاء والله واسع عليم "O ye who believe ! should any of you desert his religion, God will then raise up a people whom He loves and who love Him, lowly towards the faithful, invincible against the unbelievers. For the cause of God will they contend and not fear the blame of any blamer. This is the grace of God; on whom He will He bestows it. And God is All-embracing, Omniscient" (v : 59). Here too, no punishment is prescribed for the apostates, but it is only said that if any one deserts the faith of Islam after accepting it, the Muslims should not be grieved thereat, for in his place a whole people would be brought into the fold of Islam. In a verse considered to have been revealed earlier, only suffering in the next life is mentioned as the recompense of going back to unbelief : "Whoso after he has believed in God denies him, if he were forced to it and if his heart remain steadfast in the faith, shall be guiltless; but whoso opens his heart to infidelity—on them in that case shall be wrath from God, and a severe punishment awaits them. This because they have loved this present life beyond the next, and because God guides not the unbelievers: In the next world shall they be losers beyond a doubt" (xvi : 108-110). Now this verse was revealed when the Holy Prophet was still at Mecca and the Muslims were being persecuted severely. The fact that the Quran speaks of apostates in

earlier as well as later verses in the same terms shows clearly that this law was never changed.

In short, nowhere in the Holy Quran is the punishment of death or any other punishment ordained for those who go back to unbelief after they have once professed the faith of Islam. Below I quote other verses of the Quran in which such desertion is spoken of. In iii: 80-84, we read: "How shall God guide a people who, after they had believed and borne witness that the Apostle was true, and after that clear proofs of his mission had reached them, disbelieved? For God guides not the people who transgress. These! their recompense is that the curse of God and of angels and of men be on them! Save those who after this repent and amend; for verily God is Gracious, Merciful! As for those who deny after having believed, and then their denial becomes greater and greater—their repentance shall by no means be accepted by God. And these! they are the erring ones." And in iv: 136: "Verily, they who believed, then became unbelievers, then believed, and again became unbelievers, and then increased their unbelief—God will not forgive them or guide them into the right way." In iii: 65, the tactics of the Jews which they used to turn back the Muhammadans from the faith of Islam are mentioned in the following words: "And a party of the people of the Book say: 'Believe in what has been sent down to the believers at daybreak, and deny it at its close that they (the Muslims) may perchance go back (to unbelief).'"

These are the only verses of the Holy Quran relating to apostacy that I have been able to find out. It will be seen that in none of these is any punishment prescribed for the apostates except the suffering which they must undergo in the next life for dying in unbelief. Some of the quotations even show that there were some men who accepted and deserted the faith of Islam more than once which would have been almost

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impossible if the punishment of death had been inflicted upon the apostate. And in the last quotation we are told that a party of the Jews employed it as a tactic to bring Islam into disrepute that some of them professed a belief in that religion in the morning and denied it in the evening. Such tactics, it is easy to see, could not have been thought of by the Medinite Jews, had desertion of the religion of Islam been punished with death. In short, there is not the slightest reference to any kind of punishment being inflicted upon the apostate so far as the testimony of the Holy Quran is concerned. The original text and the primary source of the Muhammadan law, therefore, does not prescribe any punishment for the apostates and this simple conclusion can be arrived at without entering into any academical discussion on the merits of the question.

We now turn to the sayings and the practice of the Holy Prophet as the next source of the Muhammadan law on the question of apostacy. In dealing with this source, however, the circumstances must always be borne in mind under which any words were uttered or any action taken by the Holy Prophet. It is only when these circumstances are left out of consideration that a great deal of misconception and misunderstanding follows from certain words and practices attributed to the Holy Prophet which read in the light of those circumstances are clear enough. The life of the Holy Prophet may be divided into different periods during each of which a variety of circumstances affected his deeds and words. In the early days the Muslims were taught how to pass their lives under the bitterest persecutions and trials of their enemies. Then followed the emigration to Abyssinia which furnished them with guiding rules as to the manner in which they should conduct themselves under a non-Muslim Government which did not interfere with their religious convictions and religious practices. Then follows the early Medinite period of the Holy Prophet's life when a kind of commonwealth was established

at Medina and here it was shown how the Muslims, while under a Muslim Government, could live at peace with their unbelieving neighbours, and how a Muslim Government should protect its non-Muslim subjects who, however opposed they may be to its religion, are politically its supporters. Here within the precincts of Medina or in its vicinity the Muslims, the Jews and the idol-worshippers lived together politically as a single nation with none other than the Holy Prophet as the head of the commonwealth. It was the deep-rooted enmity of the Quresh which brought about a change in these peaceful conditions of the Muslim society. The Jews had naturally a spite against the new faith and in the hostilities which ensued between the Quresh and the Muslims, they sided with the enemy against their own political allies. Then followed a period in the history of Islam in which it had to fight for its existence against all the non-Muslim tribes. There was in fact a state of constant warfare and the civil law of the society had to be given up in many respects for a martial law. The deserters of the Muslim faith at this juncture were in fact deserters of the Muslim army and political enemies of the Muslim Society, and as they were more dangerous than outside enemies, it is no wonder if orders were given at this time that such deserters should be put to death. But even this state was not to last for ever. There were intervals of peace when a truce was made with the enemy and the normal state of things then resumed its course for a time until war broke out again. To apply the orders that were given under one set of circumstances to a society which is under totally different conditions is a most grievous error. It is really perfection of the teachings of Islam that it requires its followers to act according to circumstances and does not make them subject to a single rule for all time and under changing conditions.

In the course of the twenty-three years of the ministry

the Holy Prophet, all phases of the political life of Islam are found perfectly represented. The state of warfare is a single phase and we are not at liberty to apply the rules and regulations enforced in that state to conditions of peace or other conditions in which the Muslims are at liberty to perform their religious practices or give expression to their religious beliefs. Militarism is not the essence of Islam, nay, as the very name of Islam denotes, its essence is peace, and it was only compelled to resort to fighting by circumstances over which the Muslims had no control. Consider the patience and forbearance shown by the Muslims under the bitterest persecutions and the most excruciating tortures of their enemies. Is there not a lesson in it that when again placed under similar circumstances the Muslims should show similar patience and forbearance? Consider again how peacefully and loyally the Muslims passed their days under the Christian ruler of Abyssinia who gave them the freedom of performing religious practices. This was to show the Muslims what should be their attitude towards a Government which did not interfere with their religion. And the terms of the covenant made with the Jews at Medina, how clearly they show that Islam allowed political alliances with non-Muslim people! Here is the text of this charter as paraphrased by Syed Amir Ali in his valuable work "The Spirit of Islam":

"In the name of the most Merciful and Compassionate God, given by Muhammad, the Prophet, to the Believers, whether of the Koraish or of Yathrib (*i.e.*, Medina), and all individuals of whatever origin who have made common cause with them, all these shall constitute one nation? The state of peace and war shall be common to all Muslims; no one among them shall have the right of concluding peace with or declaring war against, the enemies of his co-religionists. The Jews who attach themselves to our commonwealth shall be protected from all insults and vexations, they shall have an equal right with

our own people to our assistance and good offices: the Jews of the various branches of Awf, Najjar, Harith, Jashm, Saalba, Aus, and all others domiciled in Yathrib, shall form with the Moslems one composite nation; they shall practise their religion as freely as the Moslems; the *clients* and allies of the Jews shall enjoy the same security and freedom; the *guilty* shall be *pursued and punished*: the Jews shall join the Moslems in defending Yathrib (Medina) against all enemies; the interior of Yathrib shall be a sacred place for all who accept this charter, the *clients* and allies of the Moslems and the Jews shall be as respected as the patrons: all true Moslems shall hold in abhorrence every man guilty of crime, injustice, or disorder: no one shall uphold the culpable, though he were his nearest kin All future disputes between those who accept this charter shall be referred, under God, to the Prophet."

Though Islam, as I have already said, was compelled to take up arms against all its peaceful inclinations, yet whenever the opponents were found willing to give it a respite, it made treaties in which humiliating conditions were sometimes accepted by the Holy Prophet only to avoid shedding blood. The following incident affords a very remarkable example of this. The Holy Prophet set out with fourteen hundred of his companions to perform a pilgrimage to Mecca, and had no intention beyond the performance of that religious ceremony. But he was obstructed by the Meccans who refused to allow him to set foot on the sacred soil of Mecca. War was inevitable and the companions of the Holy Prophet could not bear the idea of returning to Medina without accomplishing the object of their journey. But the Holy Prophet desired peace and expressed his willingness to agree to terms which were considered to be humiliating by his own followers. According to the terms of this truce, war between the Quresh and the Muslims was to cease for ten

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years : any one coming from the Quresh to the Prophet was to be sent back, but a Moslem going over to the Meccans was not to be surrendered by them ; any tribe desirous of entering into alliance with either of the parties was at liberty to do so ; the Muslims were to return on this occasion without performing a pilgrimage, but they were allowed to perform a pilgrimage the next year provided they entered Mecca with their swords in sheaths and did not stay for more than three days.

Thus it is clear that under different circumstances the Holy Prophet acted in different ways, and anything done or said by him can, therefore, only be a guiding rule under the same or similar circumstances. Now the injunction to put apostates to death we only meet with in that period of the Holy Prophet's life when the Muslims were engaged in constant warfare with their enemies, and when, as I have already said, desertion of the faith of Islam was equivalent to desertion of the Muslim army and joining hands with the enemy. Hostilities were carried on, not between two armies, but between two societies, the Muslims and the non-Muslims. It was, therefore, the necessity of the preservation of the Muslim society from the violence of its enemies that justified such a harsh measure as the putting of an apostate to death, because apostacy under the circumstances amounted to going over to the side of the enemy. Thus it was not the change of faith really that was punished but the change of sides. A Muslim going over to the enemy would have been a far more dangerous enemy than an outsider because he could have supplied the enemy with information which would have led to serious consequences. We are sure any civilised government of the day would take the same steps against deserters who join the enemy when war is actually going on. The action of the Holy Prophet is not, therefore, blamable under the circumstances, but at the same time the putting to death of apostates can not be justified on this ground

under totally different circumstances. The Holy Prophet himself never took, or advised the taking of, such a harsh measure against the apostates when the Muslim society lived under peaceful conditions, as the history of his life shows clearly. Nay, in the terms of the charter given to the Medinians including the Jews and in the terms of the treaty signed at Hudaibiyya, there is positive evidence that the apostates were not, or could not be, sentenced to death, and it is for this reason that I have referred to these two documents and quoted their terms. The treaty agreed to at Hudaibiyya must especially be noticed in this connection, for according to its terms the Holy Prophet agreed to send back any one who came to him from among the Quresh and not to claim any one who went to the Quresh from among the Muslims. Hence we have not only evidence that the order to put apostates to death was given under circumstances which justify it even to-day, but also that under peaceful conditions the Holy Prophet acted in a different manner. The action of the Holy Prophet is, therefore, in conformity with the teachings of the Holy Quran which does not prescribe any punishment for apostacy, the exceptional cases of the infliction of punishment by the orders of the Holy Prophet being due to other causes than mere change of faith.

The only case of the putting to death of apostates by the Holy Prophet is the following which is reported by Anas :—

A party of the tribe of *Ukl* came to the Holy Prophet, may peace and the blessings of God be upon him, and embraced Islam, but found Medina to be insalubrious for them. The Holy Prophet told them to go to the place where the herds of camels belonging to the state (received in payment of legal alms) were grazed and to drink their milk. They followed these directions and their health was restored. Then they apostatized and murdered all the keepers of the herds and

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drove the herds along with them. They were pursued, seized, brought before the Holy Prophet and put to death by his orders.

The incident related in this tradition corroborates what I have said above. The men who were sentenced to death were no doubt apostates, but they were also guilty of murder and dacoity, and therefore, apart from any consideration of their apostacy, the sentence of death passed upon the party was quite justifiable. Bukharee with his keen insight into the traditions of the Holy Prophet narrates this tradition under the heading "The wagers of war from among the unbelievers and the apostates," and in support of this quotes the following verse of the Holy Quran: *انما جزاء الذين يحاربون الله ورسوله* ويسعون في الارض فسادا ان يقتلوا او يصلبوا او تقطع ايديهم وارجلهم من خلاف او ينفوا من الارض Rodwell thus translates this verse: "Only, the recompense of those who war against God and His Apostle, and go about to enact violence on the earth, is that they shall be slain or crucified, or have their alternate hands and feet cut off or be banished the land," (v: 37). Even here an exception is added in the very next verse: "Except those who, ere you have them in your power, shall repent; for know that God is Forgiving, Merciful" (v: 38). It was thus under this verse of the Holy Quran that the Holy Prophet sentenced to death the murderers of the keepers of the state camels. This is not a case of putting to death for apostacy or change of faith, but for another heinous crime, viz., murder, which has always been considered by all civilised nations as punishable with death.

No trustworthy tradition relates any other case in which the Holy Prophet should have ordered the putting to death of an apostate. Even in the *Mishkāt* which narrates even the less reliable traditions, no such incident is mentioned. On the other hand, incidents are related in the Bukharee according to

which the Holy Prophet forbade the putting to death of certain men whose conduct with respect to the Muslim community was under grave suspicion. When the Holy Prophet was making preparations to advance on Mecca, he ordered strict secrecy as to the movements of the Muslim force. One of the companions named Hátib, however, wrote a letter to some of his kinsmen at Mecca apprising them of the Holy Prophet's intentions. The messenger who carried this letter was pursued and seized and Hátib had no alternative but to confess. The treason was of a serious nature and Omar asked the permission of the Holy Prophet to strike off the head of the traitor but the Holy Prophet did not allow it. A similar incident is related of Abdullah son of Zil-Khwaisira. He came to the Holy Prophet and being known to be one of the *Khawarij*, Omar asked the Holy Prophet's permission to put him to death. The Holy Prophet forbade Omar in this case too.

In the early history of Islam there is another incident which must be noticed in connection with the subject under discussion. After the death of the Holy Prophet a great part of Arabia is generally supposed to have apostatized and against them Abu Bakr is considered to have led an expedition. But Bukahree, the most reliable of traditionists, tells us that the reason of Abu Bakr's expedition was the refusal of the Arabs to pay the tax generally known as *zakdt*. Omar objected to Abu Bakr's proposal of sending an expedition against them and Abu Bakr's reply states the true reason. He said "Verily I will fight against everybody who makes any distinction between prayers and legal alms (*i.e.* considers the one as obligatory while he rejects the other) for *zakdt* (legal alms) is a tax on property, and if they refuse to make over even a she-kid, which they used to make over in payment of tax to the Holy Prophet, I will fight with them." This tradition shows that the reason of Abu Bakr's sending an expedition against the Arabs

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after the Holy Prophet's death was their refusal to pay the legal tax into the state treasury.

So far we have seen that there is no reliable tradition showing that the Holy Prophet ordered any person to be put to death for apostacy or mere change of faith. But there is on record a saying of Ibn-i-Abbas according to which the Holy Prophet had ordered that "any one who changed his faith should be put to death." Some jurists have gone so far as to give these words the widest significance which they can bear, making every change of faith, whatever the old or new religion professed by a person, to be punishable with death. These, of course, are only wild speculations. But no less wild are the speculations which make every case of apostacy from Islam punishable with death on the basis of this saying. Ibn-i-Abbas was not more than fourteen years old at the Holy Prophet's death and hence we have reason to conclude that these words were uttered in the latter Medinite period of the Holy Prophet's life and under circumstances which, as we have already shown, justified the necessity of such a course. It was in a state of continued warfare between the Muslims and the non-Muslims that a desertion of the Muslim faith was made punishable with death when really the desertion of the faith meant the desertion of the party and joining hands with the enemy. The necessity of self-preservation, therefore, led to this measure as it also led to the taking up of the sword by the Muhammadans. That the injunction to put the apostate to death was not meant for changed conditions is abundantly clear, not only from the fact that it was given under peculiar circumstances, but also because there is not a single instance on record in which any one should have been put to death by the Holy Prophet for mere change of faith, and because the Holy Prophet himself gave charters and made treaties which rendered such a course impossible. What was meant by the Holy Prophet must be illustrated in his own life, and hence

apart from the consideration that the order was given under peculiar circumstances, we are entitled to place a limitation upon the Holy Prophet's words which is borne out by his own practice. Unless such a limitation is placed, the tradition cannot be accepted as true for it then contradicts the Holy Quran which, while repeatedly condemning those who go back to unbelief as losers in the next life, does not prescribe any punishment for them in this life.

Did the order involve the putting to death of female apostates? Women generally did not take any part in fighting and hence it was that the Holy Prophet gave strict orders that no woman should be put to death in a battle. This injunction, the truth of which has never been questioned, shows clearly that the early Muslim wars were not undertaken to convert people, for if such had been their object there was no reason for sparing women. The case of female apostates was similar to the case of female unbelievers and hence there is strong reason to believe that the prohibition against putting to death women belonging to the combatants also applied to women deserting Islam, as they too could not take any part in fighting. Among the Muhammadan legists there has been a controversy on this point and both sides have traditions to rely on. Abu Hanifa, whose school declares it illegal to put a female apostate to death, narrates a tradition from Ibn-i-Abbas according to which "women should not be put to death if they become apostates," and this is supported by what Ibn-ut-Tila' has stated, *viz.*, that "it has not been reported from the Holy Prophet that he ever put to death a female apostate." Against these two authorities we have the views of some leading men in the early schools of tradition that both male and female apostates should be put to death and these are supported by a tradition which Dar Qutni has stated, according to which "the Holy Prophet ordered the putting to death of a female apostate." It is strange that the tradition related by Abu Hanifa already

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quoted which prohibits the putting to death of female apostates is also given by Dar Qutni. It is evident that both these traditions cannot be accepted as true, and, therefore, their truth or falsehood can only be decided upon some other consideration. This consideration is supplied by the injunction which prohibits the putting to death of females in battles. The reasons which necessitated this prohibition also necessitated that relating to female apostates. Islam did not fight with or murder people on account of their beliefs, and as the truth of this statement is clear from numerous considerations, the one suggested above also leading to the same conclusion, it follows that the tradition which contains a prohibition against the putting to death of the female apostates is authentic. The school of Islam which follows Abu Haneefa holds the view which we have advanced here and thus the doctrine has its supporters among the earliest and most learned Muslim jurists.

Apart from the death-sentence which was passed upon male apostates under certain circumstances, there is no mention anywhere in the traditions of any other loss of rights. The dissolution of marriage upon the apostacy of either the husband or the wife is not spoken of in any tradition whatever. Of course when a person was sentenced to death and he fled before the judgment was executed, he was looked upon as a dead person in law, and consequently in such a case his marital obligations were considered as dissolved and his property came down to his legal inheritors. But these were not the direct consequences of apostacy; in other words, the loss of these rights did not follow unless the sentence of death was passed upon the guilty person. There is not a single instance on record in which an apostate was suffered to live, but in whose case the marital obligations were considered as dissolved or whose right to property was considered as non-existent. In other words, there was no civil death coupled with freedom to live in the society.

It is certain that a person was considered as civilly dead so long as the sentence of death was in force against him. But that civil death should take place while a person is allowed to live freely in society is not only without an instance in the early history of Islam, but is at the same time so unreasonable a principle that it cannot be accepted in any society. The Islamic law does not know of dissolution of marriage upon apostacy unless apostacy is punished with death or the punishment inflicted upon the apostate takes the form of banishment on account of his flight. Before Islam entered upon a course of warfare, there were some rare instances of apostacy, a fact to which the Holy Quran also bears witness, but they were neither punished with death nor is there anything to show that the dissolution of marriage was their necessary consequence.

So far we have seen what the original sources of the Islamic law, the Holy Quran and the traditions, say with regard to apostates. The Holy Quran does not prescribe any punishment for apostacy, and no reliable tradition of the Holy Prophet furnishes any instance in which mere change of faith unattended by any other circumstance should have been punished with death or in any other way by the Holy Prophet, but there is a saying of the Holy Prophet recommending the putting to death of apostates which certainly belongs to a period when on account of hostilities ever kept alive by the opponents of Islam it was absolutely necessary that a desertion of the ranks of Islam should be punished in the same manner as desertion of the forces in actual warfare. It is upon this tradition that the whole Muhammadan law dealing with apostates is based. We have also seen that the putting to death of female apostates even under these circumstances was prohibited by the Holy Prophet. And it has also been shown that the dissolution of marriage or the loss of other civil rights was

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the direct consequence, not of apostacy, but of the sentence of death passed upon the apostate, because, though he might evade the execution of the judgment by flying to the enemy, in law he was already dead and all his rights and obligations became as null and void. If, therefore, the law in India were to follow these original sources, apostacy in the present state of things would not be punishable with death and consequently the civil death of the apostate would not follow, nor would there be any dissolution of marriage unless apostacy is followed by any consequences which dissolve the marriage tie independently of the consideration of apostacy, if, for instance, the apostate professes a religion with whose followers a Muhammadan cannot make a valid marriage contract.

The learned judges of the Punjab Chief Court are, however, of opinion that they are not at liberty to base their judgments on the original sources. "Muhammadan Law," says the judgment, "is regarded as of divine origin and has gradually been developed from the Koran and the traditions relating to the sayings and practices of the Prophet by certain methods of interpretation and exegesis by eminent jurists. Muhammadans do not admit the right of the sovereign power to amend or alter that law. It is, therefore, beyond the province of British Courts to deduce that law by such methods from the original texts and sources." We would, therefore, consider now the dictum of the "Muhammadan Law," on apostacy, but before doing so, we would add that the very differences existing on numerous law points amongst various Muhammadan sects and different Muhammadan jurists require the exercise of judgment and necessitate a reference to original sources even by a British court. The Muhammadans believe the Quran to be of Divine origin, but the different opinions which are deduced from its words are not considered of Divine origin. The Quran and the sayings and practice of the Holy Prophet, the original sources of the Muhammadan Law, are indeed immutable accord-

ing to Muhammadan belief, but not so the opinions of the various jurists. The very fact that one jurist differs from another shows that the opinions of the jurists are not considered of Divine origin by the Muhammadans.

Before we refer to the law relating to apostacy as understood by eminent Muhammadan jurists, we think it necessary to draw the reader's attention to one more point. The law as framed by certain early jurists, which has since then been followed by almost the whole Muhammadan world, was made and proclaimed under peculiar circumstances and the tinge of that peculiarity runs throughout the whole of it. In other words, it is devoid of that universality which is witnessed in the different phases of the law as given by the Holy Prophet. The reason of this is not far to seek. The political dominance of the Muhammadans had become an established fact at an early date, and when the jurists entered upon a course of framing laws, the only phase of life before their eyes was that of the political dominance of the Muhammadans, and therefore they made laws suitable only for that phase. The same reason is at the root of many of their misconceptions especially those relating to the attitude of Islam towards other religions. The later Medinite period of the Holy Prophet's life was, as I have already said, a time of continual struggle and warfare with the opponents of Islam, and accordingly some injunctions were given at the time which were only suitable under the particular circumstances. These injunctions were misconceived by the jurists as applying to every state of society. These two points must be borne in mind in applying Muhammadan Law as framed by the early jurists to a modern society.

The *Hidaya* is the most important, and at the same time the most reliable, work on Muhammadan Law, and accordingly we will take the law relating to apostacy as stated in this work. The whole of the law on this point is contained in the chapter

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entitled "*Ahkám-ul-Murtaddin*," or the law relating to apostates. The very first point established here is that the apostate should be put to death. This law is of course based only upon the words reported by Ibn-i-Abbas to the effect that "whoever changes his faith should be put to death," words whose true significance I have already explained. In the light of what I have said in the previous paragraph, it would be easy to see how it became a permanent law. This is corroborated by what is said in the *Hidaya* itself. A distinction is made between male and female apostates and it is recognised that a female apostate should on no account be put to death. The reason given is this: "We recognise that the Prophet of God forbade the putting to death of females, for the truth is that rewards shall be meted out on the day of judgment, and bringing them about sooner, (*i.e.*, in this world) interferes in the peace of society. But the prohibition to punish a person for apostacy in this life is not observed in the case of male apostates as a safeguard against mischief that is likely to ensue from their apostacy and that is *حرب* *hiráb*, *i.e.*, waging war with the Muslims. But the doing of battle by women cannot be expected, for their very constitution as against that of men is unfit for this purpose." The reason given for the distinction between male and female apostates shows clearly that the order to put apostates to death was originally given only on account of the mischief which they could do in battles which were then being fought against the Muslims, for the punishment was never extended to women who naturally could not take any part in fighting. Though the *Hidaya* expressly gives waging war against the Muslims as the reason of putting apostates to death, yet except in the case of women it does not in clear words state that all apostates who do not take any part in fighting should not be put to death. Thus an order which was originally given under particular circumstances was gradually generalized, and though the condition of waging war against the Muslims

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as we have already seen from the original sources, is the true reason at the basis of the punishment inflicted or ordered to be inflicted by the Holy Prophet under certain circumstances. Further on, while discussing minor points in connection with the distribution of the property of apostates, the *Hidaya* says in plain words that "apostacy is equivalent to death." In fact, any one who reads the *Hidaya* will easily find out that the whole law relating to apostates is based upon the only consideration that the apostate is looked upon as dead in law though he may actually be alive. In other words, the jurists did not find the laws which are met with in law-books stated anywhere in the Holy Quran or the traditions of the Holy Prophet, but they framed those laws upon the single consideration that the apostate was to be treated as dead in law. Strangely enough, the *Hidaya* does not directly say a word as to dissolution of marriage on the apostacy of either the husband or the wife, but it says that if the apostate divorces his wife, such divorce must be recognised as valid, and this principle it states as having the assent of all jurists. The law with regard to the validity of divorce pronounced by an apostate who is regarded as civilly dead presents a great difficulty and the commentators of the *Hidaya* have taken pains to explain away this point, as it was incomprehensible how divorce could mean anything in the case of a person whose marriage had already been dissolved on account of his apostacy. The consensus of opinion is that this happened in the case when both husband and wife became apostates. But the Chief Court is opposed even to this principle. It must, however, be borne in mind that while the *Hidaya* devotes a whole chapter to the law relating to apostates and discusses their criminal culpability as well as their civil disabilities, it does not anywhere expressly say that the apostacy of either husband or wife effects the dissolution of marriage. On the other hand, it maintains the right of divorce for the apostate, and though he is considered under a large number of civil disabili-

ies, yet the divorce pronounced by him is considered valid.

A perusal of the whole discussion on the law relating to apostates in the *Hidaya* as well as other books and of the different views entertained by different jurists, belonging to the same or different schools, leads one to the important conclusion that the opinions of the jurists as to the civil disabilities of the apostates are based on the single consideration that the apostate having forfeited his life must be treated as subject to civil death if he has not actually died or been put to death. The various quotations from the *Hidaya* as given above show clearly that civil disabilities of the apostate are a consequence of his criminal culpability, that it is because he is considered as having forfeited his life that he loses the rights which others enjoy. If, therefore, the Indian courts cannot for any reason hold the apostate as culpable criminally, it is not reasonable to attach to him the civil disabilities which are only a consequence of criminal culpability and have no independent existence. The apostate was first treated as a wager of war with the Muslims and accordingly he was considered to have forfeited his life. If he remained in the hands of the Muslims and did not come back to Islam, he was put to death. There was, no doubt, a short respite for him to repent of his apostacy, and during this time his civil rights and disabilities were held as it were in abeyance. If he repented he was considered as entitled to be restored to all his former rights, but if he did not and consequently suffered death, he was considered as having died at the time that he turned an apostate. If he fled to another country and was adjudged as having joined the enemy, he was still considered as dead. Thus it was his death, whether it happened actually or only in law, the latter being the case when he escaped the death sentence by flying to another country, that brought about civil disabilities, and consequently in a country like India where, by the laws of the Government, he is neither

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under a sentence of death nor subject to civil death, the civil disabilities of the Muslim Law which affected him as a result of his forfeiture of life cannot be attached to him any more. Thus change of faith would not by itself bring about any disability even in the marriage relations though a rupture may follow on other grounds. For instance, the Holy Quran forbids the marriage of a Muhammadan wife with any other than a Muhammadan husband, and accordingly if the husband becomes an apostate at any time, a dissolution of the marriage tie would follow at once because a non-Muhammadan cannot be the husband of a Muhammadan wife. But a change of faith in the wife does not bring about dissolution of marriage unless she becomes a *Mushrika*, that is to say, goes over to a religion which is not based upon a Book revealed by God at any time. One more disability, we think, would attach to the apostate husband. The marriage having originally taken place under the Muhammadan Law, the custody of the children would not belong to the apostate husband, as the marriage itself having become void, the relations that have sprung up under it cannot subsist. Such a law would not only suit present conditions of the Muslim society, but it would also be a nearer approach to true Muhammadan Law. We think it is not only a grievous error, but at the same time a great injustice to the Muhammadans, to force upon them laws which were made by jurists to suit a society under Muslim rule. The basis upon which the law relating to apostacy was built by the Muhammadan jurists has been undermined and it is alleged that the superstructure still stands! The cause of the disabilities of the apostate has admittedly ceased to exist, but the effect is still considered to be existing. Had it been a question of simply the extent to which a particular law framed by Muhammadan jurists could be applied in British India, the courts would have been justified in applying one part of the law while rejecting another which was against the principles of the

Government established in India. If, for instance, in the law relating to apostates, the jurists had maintained the criminal culpability of the apostate and his civil disabilities as two distinct effects of apostacy, the British Courts in India could have rejected the criminal culpability while recognising the civil disabilities. But such is not the case. The jurists considered the civil disabilities as the result of the criminal culpability, and it being impossible for the Indian courts to recognise the efficacy of the cause, the effect cannot remain.

As regards the civil disabilities of the apostate, the greatest stress is laid by the Muhammadan jurists upon his being divested of all rights to property, and this is in fact the most important effect of his being considered dead in law. Now the law relating to inheritance of property as in force in British India among the Muhammadans is the Muhammadan Law, and consequently if the apostate must be considered as civilly dead, without recognising which dissolution of marriage could not take place on the ground of apostacy, the property to which he held title as a Muhammadan must at once pass to his legal heirs according to the Muhammadan Law. But is this recognised in the Indian Courts? Or, are they at least prepared to enforce this law in the case of apostates? We think not. Why is one penalty of apostatizing recognised by the British Courts to the exclusion of all other penalties mentioned in the Muhammadan Law? If indeed the apostate is to be considered as being under any civil disability, divestiture of all rights to property must follow apostacy immediately. It is absolutely unreasonable to recognise the civil death of the apostate only in the case of marriage and not to enforce it in other matters. The question to be settled is, Does the dissolution of marriage take place as a result of the civil death of the apostate? If the answer to this question is in the affirmative, then other disabilities which are stated in the Muhammadan Law to be the result of the apostate's civil death must also take effect, and the most important of these is that all property belonging to him

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should at once pass over to his legal heirs. He held the property as a Muhammadan and must have inherited portions of it from his Muhammadan relations. But the most important consideration of all is that apostacy is recognised to have brought about his civil death and consequently he must be treated as dead. But if the answer to the question put above is in the negative, then it is wrong to say that apostacy brings about a dissolution of marriage. On the other hand, it must be seen in this case whether the respective faiths of the husband and the wife are such as render the marriage unlawful according to Muhammadan Law. Thus the apostacy of the wife would not produce the same effect as the apostacy of the husband as I have already explained, for while the Muhammadan Law allows the marriage of a non-Muhammadan wife with a Muhammadan husband, it does not recognise the validity of the marriage of a non-Muhammadan husband with a Muhammadan wife.

If, however, the courts in India cannot deal out justice to the Muhammadans on these considerations, I would point out one more. Even if we admit, though we would do it only for the sake of argument, that the law of the dissolution of marriage as a result of apostacy has become firmly established and that its grounds cannot now be questioned, still among the Muhammadan jurists there has been a difference of opinion as to whether the apostacy of the wife produces the same effect as that of the husband, and even the Chief Court has in its judgment (No. 85 P. R. 1906) recognised the existence of these differences. But the considerations on which it has decided to prefer the opinion of the jurists who treat the apostacy of the husband and the wife alike, are, we think, not reasonable and conclusive. "The opinions in favour of the opposite view," says the judgment, "are those of Dubasi and Saffai, two eminent jurists of Samarkand, and some of the jurists of the Balkh

School and a few others which have been cited with approbation in the *Durr-ul-Mukhtar* and the *Radd-ul-Muhtar* and one or two other works." But this view the learned Judges of the Chief Court found themselves compelled to reject for the following reasons :—

(1). The opposite view had on its side a preponderance of authority and the authority of Abu Hanifa himself.

(2). It was not shown that it was accepted as law by Hanifite Muhammadans in India, and the British Indian Courts could not undertake to pronounce what should be the law in accordance with the spirit of the Holy Quran and other original sources, but that they must administer what was accepted and acted on as law in the community in British India.

Take the first point. In the *Hidaya*, than which there is no more reliable authority on the Hanifite Law, there is not a single statement made as to the dissolution of marriage on the apostacy of wife, and it is merely supposed that Abu Hanifa, the founder of the school, declared this to be the law. Imam Abu Hanifa, on the other hand, recognises an essential difference between the apostacy of husband and wife. The former loses his life but not the latter. It was, we think, on account of this essential difference recognized by Abu Hanifa that a difference of opinion arose among the later jurists as to whether the apostacy of the wife brought about a dissolution of marriage like that of the husband. As to the question of the preponderance of authority, it is, we think, not a conclusive reason against the view. No doctrine or view can claim to be the correct one on the ground that it is held by a larger number of persons than one which is opposed to it.

The second point is that it was not shown to the court that the view advanced was accepted by the Hanifite Muhammadans. But we think it was the duty of the court to get *fatwas* from

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the learned men before pronouncing the judgment. The Chief Court only assumed that the Hanifite Muhammadans in India did not admit the correctness of this view. As a matter of fact, the *Mustashar-ul-Ulama* has just issued a *fatawa* declaring the validity of the view that apostacy in the wife does not bring about a dissolution of marriage. There being a difference of opinion among the jurists and this difference having been brought to the knowledge of the court, it was the duty of the court to ascertain the views of the Indian Muhammadans. And now this judgment becomes another evidence, more conclusive for purposes of cases than any hitherto obtainable, that the Muhammadans in India do accept the view of the law which recognises the dissolution of marriage on the apostacy of wife. And this notwithstanding all the clamour that is raised by the Muhammadans against the judgment of the Chief Court.

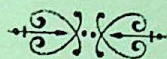
We think it was not reasonable to refuse to go to the root of the question in case of difference of opinion among the jurists, however preponderating the authority on one side was, and to find out which view found support from original sources. If the learned judges of the Chief Court had taken that trouble, they would have found out that the change of faith on the part of wife could not always bring about the same consequences as a change of faith on the part of the husband. There were other considerations too which could have led the Chief Court to a right conclusion. It was most important to see which view of the law would be equitable and just to the community under the present conditions. *Fatawa Alamgiri*, no doubt, gives the law as followed in India, but it does not differ from others in the circumstance that all these laws were made for a society which was under Muslim rule, and where consequently the apostates could be punished criminally. *Fatawa Alamgiri* was not written to suit a Muslim society which was politically a ruled community and not a ruling one. The learned judges thought that the doctrine which made a distinction between male and

female apostates in relation to the dissolution of marriage made an invidious distinction between the sexes but such invidious distinctions exist in every law that governs any people on the face of the earth. Every law recognises a kind of protection of the females on the part of the males. Even in the English law the husband can sue for damages for adultery committed with his wife but the wife cannot sue for damages on account of adultery committed by her husband. There is also a distinction as to when the husband can bring a suit for divorce and when the wife can do it.

The judgment of the Chief Court involves the Muhammadan community into vast troubles. Supposing adultery were committed with the wife, she had only to say that she had renounced the Muhammadan faith and the husband will have no remedy. Cases of elopement could be met with a similar answer. And as to the power of this device against a suit for the restitution of conjugal rights the judgment of the Chief Court itself bears witness, and since this judgment was delivered similar other cases have arisen. The judgment thus deals a death-blow to the domestic peace of Muhammadan households. The grave injustice done to the community by this judgment, if not redressed soon, would lead to serious consequences. It was these points which the learned Judges of the Chief Court should have taken into consideration in deciding which of the two views on which the Muhammadan jurists differed should be considered as applying to the state of Muhammadan society in India. Similar cases, we hear, are again before British Courts in the Punjab, and we hope that the learned judges before whom they come will not stick to the erroneous view of the case which the Chief Court has expressed, but will take a more equitable view of it. It is a case of such immense hardship upon the Muslims that even if no Muhammadan jurist had expressed the view that the apostacy of the wife did not bring about dissolution of her

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existing marriage, the Judges should have seen that the law which could only work under a Muhammadan rule could not be applied to the case of Indian Muhammadans. Thus we see that all considerations point to the erroneousness of the judgment delivered by the Chief Court.



The Mahdi.

(By Maulvi Sher Ali, B.A.)

The Muhammadan prophecy of the advent of a holy champion of Islam (or a Mahdi as they call him) is a prophecy of a world-wide reputation. There has been no age but has witnessed the appearance of a pretender to this office. Mahdi is a holy and pure name; it means one that is *guided* in the right path. But it is painful to note that ignorant and fanatic Mullahs have represented the holy holder of this title in such dark colours and some of the pretenders that set themselves up as Mahdis allowed themselves to commit such horrible atrocities that the word *Mahdi*, a holier and more innocent name than which does not exist, now carries with it a most terrible signification. The holder of this holy title is represented by fanatic Mullahs and Maulvis as a bloody warrior who will deluge the earth with infidel blood. These foolish priests of Islam know of no other means of propagating the holy religion of Islam and believe that the Mahdi too will resort to sword as the only means of propagating it. Alas, a great injustice has been done to this holy name and a very innocent and harmless title has been misrepresented as the terrible title of a bloodthirsty man-killer. The object of this paper is to clear off the errors and misconceptions that having accumulated round the name of the Mahdi through long centuries have hidden the reality from men's eyes, and to represent it in its true light by showing its true significance.

I.—Inauthenticity of the Traditions relating to the Mahdi.

The first difficulty that one meets with in studying the prophecy of the advent of the Mahdi is that one is confronted with a mass of traditions almost all of which are admittedly inauthentic.

The late Nawab Siddiq Hasan Khan of Bhopal State, an eminent theological writer of the Ahl-i-Hadis sect, took great pains to collect all the traditions regarding the advent of the Mahdi in his famous work the Hujaj-ul-Karamah, and speaking of the authenticity of these traditions observes on page 365 of that work :—" There is no doubt that in the chain of the narrators of most of the traditions there are persons who were careless, of bad memory, weak or of feeble judgment and had other faults These weak and faulty traditions, taken collectively bear evidence to the truth of the fact that the Mahdi shall appear in the latter days, though there are very few of them that are pure." Thus according to this learned writer, the only thing that the traditions conclusively prove is that a Mahdi must appear in the latter days. As to the details of his appearance nothing can be said with certainty owing to the inauthenticity of the traditions. The same view is expressed by the learned theologian elsewhere when he says : " All the traditions that relate to the appearance of the Mahdi, the events, the occurrences, the dangers and the conquests of his time, &c., only show the truth of his appearance, *in whatever way it may be,*" (page 384). The concluding words are significant. They show that in the opinion of the writer, the traditions that speak of the advent of Mahdi are almost all so self-contradictory and inauthentic that they prove nothing beyond the fact that a Mahdi is to appear. As to the details, the traditions are hopelessly at variance with each other so that we can not say with certainty how the appearance is to take place.

These remarks of a learned theologian will give the reader an idea how far the traditions that speak of the advent of the Mahdi are reliable. The unreliability of these traditions may further be judged from the fact that they find no place in the two well-known works on the traditions, *viz.*, the Sahih Bukharee and the Sahih Muslim, works which the consensus of Muslim opinion has declared to be more authentic than any other collec-

tion of traditions. These two books that enjoy the distinction of being the most reliable works on tradition have nothing at all to say as to the advent of a Mahdi. This shows that the learned compilers of these works did not look upon these traditions as authentic enough to have a place in their collections and hence they rejected them. To what further conclusion this circumstance gives rise, I shall state further on.

Most of the traditions are unreliable not only because their narrators were untrustworthy but also because there is much evidence in the traditions themselves which points to their unreliability. The traditions are full of contradictions. They disagree on the name of the Mahdi, his lineage, the place and the time of his appearance, and the period for which he will live on the earth after his appearance. I quote below some of the traditions in order to show how they contradict each other on almost every important point.

(a.) *Traditions giving the name of the Mahdi.*—Abu Daud has the following tradition:—"Even if there remain only one day to the end of the world, God will lengthen that day until He raises therein a man from me (or from my family) whose name will coincide with my name and whose father's name will coincide with that of my father."

The same author has another tradition which represents Ali saying: "This my son, Hasan, is a leader as the Holy Prophet styled him, and there shall appear from among his descendants a man who will be called after the name of your prophet, whom he will resemble in character and not in personal appearance."

Both these traditions, if literally interpreted, mean that the Mahdi's name is to be *Muhammad*.

There are other traditions which give the Mahdi's name as *Ahmad* and not *Muhammad*. Nawab Siddiq Hasan Khan

observes on page 352 of his work already referred to that according to some traditions, the name of the Mahdi is Ahmad and that of his father Abdulla. One of the traditions runs thus : "A crier shall cry from the heavens: O people, verily God has rid you of the tyrants and the hypocrites and their hosts and made the best of his servants a lord over you, so join him at Mecca, for he is the Mahdi and his name is Ahmad, son of Abdullah." (Iqtirab-us-Saah, page 66).

Again, there is a tradition which gives his name as Isā (Arabic form of Jesus). This tradition will be found in another part of this article.

As to the name of his father, the Shiahs contend that it is Hasan and not Abdulla.

(b.)—*Traditions regarding his descent.*—On this point too there is a hopeless confusion in the traditions.

Firstly, there are traditions that represent him as a descendant of Fatima. Abu Daud reports on the authority of Ummi Salma : "The Mahdi is from my (*i.e.*, the Holy Prophet's) family, from the children of Fatima." We have now to see whether the Mahdi is to be a descendant of Hasan or Husain, the two sons of Fatima. Here there is a great split in the traditions, some representing Mahdi as a descendant of Hasan and others denying it and representing him as a child of Husain. I have already quoted a tradition from Abu Daud which represents the Mahdi as the seed of Hasan. It runs thus : "Ali looked at his son, Hasan, and said : 'This my son is a leader, as the Holy Prophet styled him, and there shall appear from among his descendants a man, who will be called after the name of your prophet, whom he will resemble in character, but not in personal appearance.'"

Another tradition to the same effect is narrated by Tamam and Ibn-Asakar and runs thus : "There shall appear in the last days a man from the children of Hasan, who, if confronted by

mountains, shall remove them from their resting place and shall make his way through them."

Against these traditions, we have others according to which Mahdi is to be a descendant of Husain and not of Hasan. *Ibn Asakar* narrates on the authority of *Jabir*: "Verily Mahdi is from the children of Husain." The Shiahs stick to traditions which declare the Mahdi to be a descendant of Husain. An attempt has been made to patch up this difference in another tradition which declares the Mahdi to be a descendant of both Hasan and Husain. *Tabrani* and *Abu Nuaim* narrate on the authority of *Ali Halali*: The Holy Prophet said to *Fatima*, "By Him who raised me with truth, verily the Mahdi of this religion is to be from these two, *i.e.*, Hasan and Husain." It would have been well if this difference had ended with Hasan and Husain, but unfortunately there come forward others, who announce the Mahdi to be descended from quite a different stock thus excluding both Hasan and Husain. For instance, there is a number of traditions in which the Mahdi is represented as a descendant of *Abbas*, the uncle of the Holy Prophet. *Kashf Ahbar* is said to have narrated the following tradition: "The Mahdi is to be a descendant of *Abbas*." *Dar Qutni* and *Ibn Asakar* narrate as follows: "Osman (the 3rd caliph) said, 'I heard the Holy Prophet say that the Mahdi was to be a descendant of his uncle, *Abbas*.'" Another tradition is narrated by *Khateeb*, which says: "The Holy Prophet said, 'O *Abbas*, God commenced this religion, *Islam*, with me, and it is nigh that He should perfect it with a child of thine, who shall fill the earth with peace and equity after it has been filled with injustice and iniquity, and it is he who shall perform his prayers with *Jesus*, son of *Mary*.'" Similarly there are many other traditions which represent Mahdi as one of the *Abbasides*. But the party of the *Omayyads* have not been behind that of the *Abbasides* in claiming the Mahdi as one of their own number. They have gone so far as to apply the prophecy to a pious king

of Omayyad dynasty, *viz.*, Omar bin Abdul Aziz. Jalal-ud-Din Sayooti quotes the words of Wahab bin Munabbah on page 158 of his work, the Tarikh-ul-Khulafa, which run as follows: ان كان في هذه الامة مهدي فهو عمر بن عبد العزيز *i. e.*, if there is any Mahdi among the followers of the Holy Prophet, he is Umar, son of Abdul Aziz. Similarly there are traditions which show that the Mahdi is to be from the children of Omar, the second caliph.

Thus there are five great people in Islam that respectively claim the Mahdi as belonging to their own community, *viz.*,

- (a) The children of Hasan.
- (b) The children of Husain.
- (c) The Abbasides.
- (d) The Omayyads.
- (e) The children of Omar.

It may also be noted here that the descendants of Ali from his wives other than Fatima hold that the Mahdi must be a child of Ali, but not necessarily from his wife Fatima, and they have their own traditions to depend upon. While these various people claim the Mahdi as one of their own number, each quoting traditions in their support, there are traditions in which no particular community is specified, but it is declared in general terms that the Mahdi is to be from among the followers of the Holy Prophet. I have already bothered my readers too much with quotations on the question of the descent of the Mahdi, so I will now content myself only with pointing out the fact that there are traditions which do not partake of any sectarian character and which speak of the Mahdi as appearing from among the followers of the Holy Prophet. Any one who refers to works on tradition, such as Abu Daud, etc., will find traditions in which the Mahdi is spoken of as appearing from among the followers of the Holy Prophet (من امتي) (في امتي).

It is curious to note that not only various communities, but also the leading sects of Islam have each put forward claims with regard to the Mahdi. The Shias believe that the Mahdi will uphold the cause of Shiism, destroying every Sunni that will be found on the earth. The *Muatazlas* deny the very coming of the Mahdi. The Hanafis declare that the Mahdi is to be a follower of their Imam, Abu Hanifa. The Wahabis, on the other hand, fly into a passion at this claim of the Hanafis and hold that the Mahdi will be a staunch upholder of their sect. It is amusing to see these various sects quarreling with each other on this point. A representative of the Wahabi sect, the author of the *Hadees-ul-Ghashiya*, may be quoted here to give the reader an idea of how these various sects vie with each other in claiming the Mahdi as one of their own number. The writer says on page 352 of his work: "If we live long enough to see the time when the Mahdi comes or the Messiah descends from the heavens, we will hail these gentlemen, the Hanafis, and ask them to tell which of us was in the right, they or we. Then they will know the rate of flour and *dal* and then they will learn their error."

(c) *Traditions relating to the land of the Mahdi's appearance.* On this point too, the traditions clash with each other, as they do on other points. The following are the various places which have been named as the localities where the Mahdi is to make his appearance.

1. A village named *Kada* (I shall have to refer to this tradition later on and hence refrain from quoting it here).

2. *Medina.* *Abu Daud* quotes a long tradition in the course of which we have the following words: "There shall be a difference on the death of a Caliph. There shall then appear a man from among the people of Medina, who shall fly to Mecca." Commenting on this tradition Nawab Siddiq Hasan

Khan observes on page 358 of his work already referred to:—
 “By a man in this tradition is meant the Mahdi and the tradition shows that the Mahdi shall not only be born at Medina but also make his appearance there.”

3. *Mecca*. Naim bin Hamad narrates the following tradition: “The Mahdi shall appear at Mecca at the time of the night prayer.” (See Siddiq Hasan Khan’s work page 363). Ali Muttaqi in his treatise entitled *the Mahdi* observes:—

“O Reader, know that it is related in the stories of the prophets and in the traditions and in the writings of the Holy Saints that the Mahdi shall be the seed of Husain, the name of his father coinciding with that of the Holy Prophet’s father, viz., Abdullah, and he shall be born at Mecca and shall also die there.”

4. The land known as the *Maghrab*, i.e., North Africa.

Nawab Siddiq Hasan Khan says on page 358: “Qirbati says in his book, the *Tazkira*, that the place of the birth of Mahdi is the Western land (the Magrab). From there he shall come by way of sea.”

5. The *Masjid-i-Aqsa* in Bait-ul-Muqaddas (Jerusalem). Siddiq Hasan says on page 358:—

“It is also related that the Mahdi shall appear from the *Masjid-i-Aqsa*.”

6. *The East*.—Abu Nuaim and Ibn Asakar narrate as follows:—

“There shall appear in the *East* a man from the descendants of Hasan, son of Ali, who, if confronted by mountains, shall remove them and shall make a way through them.” This is one of the traditions on the authority of which it is asserted by some that the Mahdi shall be a descendant of Hasan. The tradition has already been quoted. Ibn Maja

relates another tradition which says :—There shall appear men in the East who shall render assistance to the Mahdi.

7. *Khorasan.* In the Musnad of Ahmad, we have the following report : “ When you see black banners coming from Khorasan, go unto them, for there you shall find the Caliph of God, the Mahdi.”

(d) *Traditions concerning the period of the Mahdi's ministry.* Here too there is a disappointing disagreement in the traditions. The following are the various numbers of years for which, it is said, the Mahdi shall live in this world after the public declaration of his mission :—

- (1). 5 years.
- (2). 7 years.
- (3). 9 years.
- (4). 19 years and a few months.
- (5). 20 years.
- (6). 24 years.
- (7). 30 years.
- (8). 40 years.

It is needless to quote all these conflicting traditions ; the following quotation from Siddiq Hasan's work already referred to will do. “The traditions regarding the period of Mahdi's ministry conflicting. Some traditions give the period as 5, 7, or 9 years, some give it as 7, some as 9 ; some say, he shall not live for less than 5 years and more than 9 years, some give the period as 19 years and a few months, some as 20 years, some as 24 years, some as 30 years, while there are others that give the period of his ministry as 40 years ” (page 380). The traditions which give the period of his ministry as 40 years are believed to be the most trustworthy.

(e) *Traditions relating to the time of his appearance.* Though most of the traditions represent the Mahdi as a con-

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temporary of the Promised Messiah, yet there is a tradition which gives the time of his appearance as intermediate between the time of the Holy Prophet and that of the Promised Messiah. The tradition runs thus: "God will never destroy a people whose beginning is marked with my appearance, middle by that of the Mahdi, and end by that of Jesus," (see Siddiq Hasan Khan's work, page 384). The above are only a few of the numerous discrepancies to be met with in the traditions bearing on the advent of the Mahdi, and what I have said above is sufficient to show the unreliability of most of the traditions relating to the Mahdi.

2.—The Fanatic Mullas and the Ghazi Mahdi.

It is pity that traditions that are not only utterly unreliable, but also injurious to Islam and threatening to public tranquility are preached from the pulpit. Traditions representing the Mahdi as a warrior who shall destroy all non-Muslims stand lowest in the scale of authenticity, yet it is these traditions that are trumpeted abroad by fanatic Muhammadan priests as if they were the most authentic. Their conduct would have been excusable, had the traditions on the basis of which the Mahdi is represented as coming with sword in his hand and deluging the earth with infidel blood been reliable and trustworthy; but when it is seen that of the traditions regarding the advent of the Mahdi, those that depict him as a bloody warrior are the most unreliable, and that the Indian Maulvies are not unaware of the fact, one is compelled to condemn their preaching as most mischievously dangerous. They not only degrade Islam in public estimation by their preaching a warlike Mahdi, but they are also a menace to public peace. If their motives had been good, if they had been the well-wishers of Islam, and of the beneficent Government which is raining its favours on us night and day, they, instead of exciting public feeling for Jihad, and making the ignorant masses look fondly to the time when

the imaginary Mahdi shall smite the heathen world with his sword and plunder its treasures, ought to have exposed the unreliable character of the traditions and calmed down the public feeling by making the masses hold soberer views regarding the Mahdi. Then they would have done a service, not only to the Government, but also to Islam. But in order to let the reader know what kind of teachings are disseminated among the credulous and confiding masses, I give below a few quotations from the Iqtirab-us Saah, which is generally believed to have been the work of Siddiq Hasan Khan, though purporting to have been written by his son. On page 94, the Mahdi is represented as inviting people to God by means of sword; on page 64, we have the following words: "He (the Mahdi) will fight battles and draw treasures, conquer city after city and subjugate the whole world from East to West. *The Kings of India shall be brought into his presence with chains round their necks.*" Then the writer adds by way of comment: "I say there is no monarch in India at present; there are only some chiefs, Hindu or Muhammadan, but they are not independent rulers, nay, they are only rulers in name. *The great rulers of this country are Europeans and probably they will remain the rulers till that time, and therefore they shall be brought into his presence, or it may be that by that time the rule of some other monarch may be established here.*" Similar views are expressed in other works of Siddiq Hasan Khan. For example see the Hujaj-ul-Karamah, page 374.

I have already quoted Siddiq Hasan Khan to show that he believes most of the traditions relating to Mahdi to be authentic, proving nothing beyond the fact that a Mahdi must appear, yet this very writer whose vast learning commanded the esteem of the whole Muhammadan India openly teaches that the European rulers of India shall be brought in chains before the Mahdi. This book was published as recently as 1301 A. H., i. e., only a quarter of a century ago. The mischief

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that such writings may work is inestimable. It is impossible to eradicate the deeply rooted error of Jehad from the hearts of the ignorant Muhammadans as long as a bloody Mahdi is preached by fanatic Mullahs. There may be certain Mullahs, like Muhammad Husain of Batala who secretly assure the Government that the traditions which speak of a warrior Mahdi are unreliable, but such assurances are of no avail unless the minds of the duped masses are purged of these mischievous beliefs by an open and vigorous exposure of the errors. I leave this subject here to return to it at the end of the article.

To be continued.



Plague Inoculation.

The Bombay Bacteriological Laboratory, which has carried on the work of plague research since its first appearance in India, has issued a pamphlet dealing with the preparation and use of anti-plague vaccine, which, being the result of an extensive experience of the disease and of a thorough research into its causes would be a valuable help to all those who are interested in carrying out measures for preventing the spread of plague. Although the current year has witnessed a marvellous abatement in the virulence of the plague, nothing can be said as to its future career.

Most people in India argue that since the plague attacks even the inoculated, therefore inoculation is useless. That is not the right way of looking at things. Like vaccination against small-pox, plague inoculation reduces the chances of plague attack in the inoculated; and those who are attacked recover more frequently and more easily if they have been inoculated previously. It has been shown by statistics based on wide and varied experience that the number of deaths in the inoculated is never more than about one-sixth that amongst the uninoculated living in the same infected locality. For instance, if in a village attacked by plague, one-half the inhabitants were inoculated, the number of plague cases among them would be generally about one-third of the number of cases among the uninoculated, and then among those who are attacked the number of deaths in the inoculated patients is about half as compared with the mortality amongst the uninoculated. These conclusions are based on experiments which were carried on by the research department under conditions equally favorable or unfavorable to the inoculated and the uninoculated in both villages and towns. The following case would illustrate the remark :—

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"A very virulent epidemic of plague was raging in the village of Undhera in the Baroda State. The village was visited and a nominal roll of the inhabitants then living in each household was made and as near as possible one-half of the inhabitants in each household were inoculated. It was found that there were 950 persons then alive in the village and of these 513 were there and then inoculated. No selection was made as to who was or was not to be inoculated other than that required to make the two groups of inoculated and uninoculated as comparable as possible in regard to age, sex and physical fitness. Plague continued in the village for forty-two days after the inoculations were performed and affected 28 families. These families were composed of 71 inoculated and 64 not inoculated persons. The 71 inoculated had 8 attacks with 3 deaths, while the 64 not inoculated had 27 attacks with 26 deaths. If the inoculated had suffered to the same extent as their uninoculated relatives, they should have had 29 deaths instead of 3 only."

Similar other experiments were made on a very large scale in towns and villages and among particular classes, details of which will be found in a pamphlet entitled "The Plague Prophylactic" by Colonel Bannerman, I. M. S., and printed at Government Central Press, Bombay, (price 3 Annas). In the Punjab among 186,797 inoculated persons in various villages and towns there were 3,399 attacks with 814 deaths, giving a death-rate of about 4.4 per thousand, while in the same places among 639,630 uninoculated there were 49,433 attacks with 29,723 deaths, giving a death rate of 46.5 per thousand. Thus among the uninoculated there were more than ten times as many deaths from plague as in the inoculated. In other words if the uninoculated had also subjected themselves to inoculation, nearly 27,000 souls would have been saved, while nearly 8,000 souls were actually saved. These valuable results cannot be ignored any more and it is time that all well-wishers of humanity should impress upon the public the benefits of inoculation.

There are two important questions in connection with inoculation. The first is, how long does the protection conferred by inoculation on an individual last? This, we are told, "depends on (a) the dose of the vaccine used; (b) the power the individual has of reacting to a certain dose of vaccine; (c) the circumstances in which the individual is found at the time when he is subjected to infection; (d) the dose of the infection which he receives." But the lay reader would be unable to form any conclusion on these facts as to the degree of immunity conferred. Statistics show that protection is most marked during the first six months after inoculation while it lasts with slightly diminished efficacy for two years, and "even after five years some trace of protection remains." Hence it is safest to get inoculated during each successive plague season, so as to acquire the highest possible degree of protection. Experience also shows that inoculation at an early stage in the appearance of the plague is more beneficial than at an advanced stage, though even in the latter case it confers a marked degree of protection. Evidently, as in the case of vaccination against small-pox, successive inoculations during several plague seasons would produce a very high degree of immunity. We are told that "men have been inoculated thirty and forty times without injury of any sort, and many now undergo the operation each year as the epidemic season approaches."

The last observation in the preceding paragraph brings us face to face with the question; does inoculation give rise to any disease, or does it in any way affect the health of those inoculated? So far as we know, the most important objection which the masses have against inoculation and the greatest barrier in its way to success is that it produces diseases of various kinds and impairs the general health of the inoculated. This impression, we know not how, has got a very strong hold not only on the minds of the masses, but also of the intelligent public and were it not for this obstacle, at least ten times more

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people would willingly undergo inoculation. Facts show the baselessness of this view. As against this we have not only expert medical assurance to the effect that the anti-plague vaccine is a sterile fluid and could not possibly give rise to any bacterial diseases, but also conclusive evidence furnished by statistics prepared with utmost patience and great labour. It was particularly in jails that the surest evidence was obtained, for the inmates being constantly under the watch of medical officers, any ill effect could have been very easily discovered. The following examples are instructive:—

“In the large jail at Yeravda 3,000 prisoners were inoculated in 1900. In 1902, some 2,000 more were done, and those remaining in prison from the previous year were re-inoculated. In 1903 about 1,800 more prisoners and in the following year 35 contact cases were inoculated. Out of this total of 6,835 inoculations not a single bad result followed the operation except in three cases an enlarged gland in the axilla, which disappeared within a week.

“Major Jackson, referring to the extensive inoculations which have been carried on in all the jails in the Bombay Presidency, remarks : ‘ Now if inoculation had the varied and terrible after effects that its opponents declare, we would naturally expect to find an increased death rate in those prisons in which inoculation has been steadily resorted to. But we find the contrary. After quoting statistics, the Inspector General concludes with the following weighty sentence : ‘ These death-rates seem to me to conclusively prove that no ill-effects followed inoculation either by lowering the general vitality or by the production of any specific disease.’

“ To get further evidence on this subject, two officers from the Laboratory visited the Thana Jail in November 1901. The prisoners were paraded and every alternate man, as they happened to have seated themselves, was inoculated.

"Two groups of 238 inoculated and 236 uninoculated were thus obtained and a minute record of them kept for nearly three months. Every fortnight these men were weighed, as this is a well recognized index to the state of health of prisoners. Details as to admission into hospital, the nature of their illness, and its duration and result were also recorded, so that a comprehensive history of each individual during his stay in jail was compiled. It was curious to watch the close equality in all these matters which appeared in the two groups as the fortnightly records arrived. The following table, which summarises some of the results obtained is instructive :—

	Inoculated.	Uninoculated.
Number of prisoners on 6th November 1901	238	236
Average weight on 6th November 1901 lb.	106.0	108.4
Number of the above remaining in jail on 17th April 1904 ...	79	69
Average weight on 17th April 1904... lb.	108.8	110.3
Average increase of weight ... lb.	2.8	1.9

These quotations and statistics go a long way to show that inoculation is not followed by any evil consequences. How has then an erroneous impression to the contrary come to hold a sway over the public mind. This we think is due to the easy-going manner in which the average man forms his conclusions. Inoculation being a new thing and an unfortunate accident at Malkowal having attached a certain degree of horror to its name, every evil was attributed to it. For instance, if an inoculated person had his eyesight affected a little, the average man would not take the trouble to enquire into the matter and see whether the trouble was due to inoculation or some other cause. There may be ten uninoculated persons who may have to his knowledge suffered in a similar way, but in the inoculated every complaint would be attributed to inoculation. We may however, hope to remove the barriers in the way of inoculation.

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by persistently describing its advantages and taking every opportunity to remove these misconceptions.

We do not think there is any strong religious prejudice against plague inoculation. Among the Hindus the small-pox was considered as the visitation of a goddess and accordingly ordinary methods of treatment were not resorted to, as these were considered to give offence to the goddess. These ideas found currency to a greater or less extent among the ignorant Muhammadans also. But at present vaccination against small-pox has no barrier of religious prejudice against it. Hence plague-inoculation cannot be rejected on the ground of religious objections. The Muhammadans in particular should have no religious objection against inoculation, because their holy prophet laid it down as a general rule that "there is no malady but God has created a remedy for it." If then a remedy is found for the plague which at any rate diminishes chances of infection and lessens the virulence of the plague, and experience has shown the efficacy of that remedy, it is the duty of the Muhammadans to have themselves benefitted by it.

There is some misconception as to the attitude of the Ahmadiyya movement towards plague inoculation, and it is thought that this movement is opposed to this measure on religious grounds. Such is not the case. Certain remarks on plague-inoculation by the founder of the movement have given rise to this misapprehension, but these words have been misunderstood as I will show by quoting them below. I have personally asked the founder of the movement and he denied ever having opposed the measure. On the other hand, he was in favour of the Government measure, because, he said, the Government bore all the expenses of inoculation for the welfare of its subjects. I may here reproduce his words written in 1902 in a pamphlet called the *Noah's Ark*, and the reader will easily see that there is not only no opposition to inoculation in these words but the measure is strongly supported.

"Out of sympathy for its suffering subjects, the Government has kindly undertaken at the expense of about a million of rupees to place the benefit of plague inoculation within the reach of the general public as a safeguard against the anticipated outbreak of the plague. To tell the truth, it is one of those benevolent measures of the Government which it is the duty of all sensible subjects to welcome with expressions of gratefulness and upon which none but the fools and the enemies of their own souls would look with distrust or suspicion, for it has often been proved that this cautious Government never asks its subjects to try any dangerous remedy, and does not offer one to be taken recourse to by the people unless it has assured itself of its usefulness and harmlessness after repeated trials. To impute a selfish motive to the undertakers of a benevolent measure which requires an enormous outlay of money is most uncharitable. There is not the least doubt that inoculation is the best and most efficacious preventive against plague that the Government has yet discovered. Nor can it be denied that it has actually proved useful when resorted to. It is, therefore, the duty of all loyal subjects to relieve the Government of the great anxiety it has for their lives by acting in accordance with its desires and getting themselves inoculated so long as there is no obstacle.

"As for me, I most respectfully beg to inform the Government that I would have been the first man to avail myself of its generous offer, had not an ordinance of heaven kept me back."

The facts relating to this ordinance are then stated. He had received a revelation from on High that he as well as all those who lived within the four walls of his house would be especially protected from the plague. Hence it was that he did not undergo inoculation, because the truth of the revelation would have in that case been obscured. With this one exception, relating to himself and a few of his companions who lived in the precincts of his house, the founder of the Ahmadiyya movement strongly and unreservedly supported inoculation then as he does even now, and he advises his followers to benefit by the remedy, the efficacy of which is now, in the light of the facts and the figures quoted above, beyond all question.

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Single Copy ... 6 annas

Specimen Copy, free.

All communications should be addressed to

**THE MANAGER,
"Review of Religions."**

Qadian, District Gurdaspur, India.

Artistic Printing Works, Lahore.

Registered No. L. 303

Vol. VII.

No. 7.

THE REVIEW OF RELIGIONS

JUNE 1908.

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QADIAN.

DISTRICT GURDASPUR, PUNJAB, INDIA.

Annual Subscription, Rs. 4. — Single Copy, As. 6.

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VOL. VII.]

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بسم الله الرحمن الرحيم
نحمده ونصلی علی رسولہ الکریم

The Mahdi, II.



3. The Deniers of the Mahdi.

I have already said that the Mu'tazlas, a large scion of Islam, reject the doctrine of the advent of the Mahdi. But among the Sunnis too there are not a few who also, like the Mu'tazlas, have been driven to deny the coming of the Mahdi by the inauthentic character of most of the traditions that relate to his advent. Among these Ibn Khuldoon, the well-known traditionist, stands prominent. The arguments of the deniers of the Mahdi may be briefly summed up as follows:—

- (a) The traditions clash with each other.
- (b) There are persons in the chain of narrators of most of the traditions that are utterly untrustworthy.
- (c) There had grown up various parties among the early Muhammadans, each of which aspired to temporal power and these spared no pains in circulating in distant countries, fabricated traditions that were calculated to suit their ends. The chief aspirants to temporal authority were the Fatimites, the Abbasides and the Omayyads. Soon after the death of the last of the four successors of the Holy Prophet, the Caliphate passe

into the hands of the Omayyads, but the Abbasides and the Fatimites were not contented under their rule, each party secretly conspiring to take the throne by overthrowing the Omayyads. One of the means adopted to achieve this end was the sending of persons to distant lands to create a prejudice against the Omayyads and to circulate spurious traditions to the effect that the Holy Prophet had prophesied the appearance of a Caliph called the Mahdi, who, the upholders of the Fatimites said, was to appear from among the children of Fatima and to support whom it was the duty of every Muhammadan, while the secret emissaries of the Abbasides pretended that the Promised Mahdi was to appear from among the Abbasides. Hence it is that some traditions declare that the Mahdi is to be a Fatimite and others that he is to be an Abbaside. The next step was to give a description of the Mahdi that might be applicable to such of them whose claims to the throne they desired to promote. For instance, the traditions that represent the Mahdi as a child of Fatima, and according to which his name is to coincide with that of the Holy Prophet, while that of his father is to coincide with that of the Holy Prophet's father is applicable to Muhammad son of Abdullah, the great grandson of Hasan, son of Fatima, who was recommended for caliphate by Zaid, the martyr, the grandson of Husain, who himself had laid claim to caliphate but died in the attempt. When Zaid himself failed in his attempt to take the throne, he on his death-bed recommended Muhammad, son of Abdullah, to be chosen as the caliph. Hence it is that we find traditions saying that the name of the caliph, who is to be styled Mahdi, is to be Muhammad, son of Abdullah. He was actually called a Mahdi, but was put to death by the forces of Caliph Mansur. Similar attempts were made by the Abbasides. Abu Muslim acted as an agent of the Abbasides in Khorasan and spared no pains in gaining adherents to the family of the Abbasides. He collected a small force in Khorasan, and chose black as the distinctive colour for all those

that adhered to the Abbasides, the standards of the army being also black. Fictitious traditions were circulated to incline the people to the Abbasides and it was given out that the Caliph Mahdi was to be an Abbaside. Hence it is that we find traditions which assert that the Mahdi is to be the seed of Abbas. Hence also such traditions as the one which represents the Holy Prophet as saying "When you see black banners coming from Khorasan, go unto them for there you shall find the Caliph of God, the Mahdi."

This rivalry between the two houses, *viz.*, the Abbasides and the Fatimites, is traceable in other traditions. For instance, one tradition represents the Holy Prophet as saying 'We, the children of Abdul Muttalib, are leaders of the people of paradise, I, Hamza, Ali, Jafar, Hasan, Husain and the Mahdi.' The omission of Abbas is significant and leads, one to suspect that the omission was intentional. He, too, was a child of Addul Muttalib and a devoted follower of the Holy Prophet and must have had a place in the list.

These are briefly the arguments of those who deny the coming of any Mahdi. These arguments, reasonable as they appear to be, do not, however, carry us so far as the deniers of the Mahdi have gone. They only show that many traditions that speak of the coming of a Mahdi were fabricated by interested men. But it is illogical to infer therefrom that there is to be no Mahdi at all and that the whole story is a myth. The fact that various communities claimed the Mahdi as one of their own number should not lead us to conclude that there is to be no Mahdi at all. On the contrary, these claims are a clear proof of the existence of a prophecy regarding the Mahdi. If the Holy Prophet had not foretold the appearance of the Mahdi, the claims of one house ought to have been met by the other party with a total denial of the Mahdi, and not with a counter claim as was the case. The very fact that the various partisans vied with each

other in claiming the Mahdi is a sure proof of the fact that the promise of a Mahdi was given by the Holy Prophet. There is no denying the fact, however, that fiction has been abundantly mixed with fact and we cannot be too careful in our critical review of this prophecy.

Here we are faced with the question how truth is to be distinguished from error when they are so inextricably intermingled in the traditions relating to the appearance of the Mahdi. What criterion there is that may enable us to know fact from fiction, and to disentangle the real sayings of the Holy Prophet from fabrication. Apparently there would seem to be no means of sifting truth from error, and one would be inclined to give up the whole question in despair. But fortunately we are not left without means to ascertain the truth and we do have a criterion, and that a very sure one, by means of which we can say with certainty which is the truth and which falsehood. It should be remembered that these traditions speak not of a past event but of a future event. Had they referred to the past the confusion that exists among them would have rendered it almost impossible to ascertain the true facts. But it is a future event and not a past one that they speak of. Hence in order to know which tradition is correct and which not, we need not go back and examine the chain of narrators through whom the traditions have been transmitted to us. Whatever is correct in the traditions must furnish proof for its truth by its fulfilment. If a tradition comes out to be true, if what is foretold by it is clearly fulfilled, that tradition must be put down as correct, no matter however weak it may be from the traditionist's point of view. The tradition has, by its fulfilment, given us an incontrovertible proof of its truth and we must accept it as the word of the Holy Prophet. So if there is a number of contradictory traditions, and one of them proves its truth by its fulfilment, we must regard it as a correct tradition and reject all others that not only contradict it but are also

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of doubtful authenticity. Again, if there are traditions that are not contradicted by any other tradition, but are of doubtful authenticity, we must accept them if the event foretold by them turns out to be true and ignore them if they do not bear witness to their truth by their fulfilment. So it is on this principle that I intend to deal with this prophecy, and I believe that there is little danger of falling into error by following this line in the treatment of the prophecy. Here I must also add that the confusion in the traditions has been greatly augmented by a very fatal misunderstanding, and when that misunderstanding is removed, much of the mist that hangs over the prophecy clears away. A serious error has been committed in interpreting the prophecy of the Mahdi, and when that error is exposed, the question of the Mahdi is greatly simplified. Then the whole problem becomes so incredibly simple that even a child can solve it.

4. The Believers in the Mahdi.

Before I expose this error, I must refer to the different views held with regard to the Mahdi by those who believe in his advent. The believers in Mahdi may be divided into three main schools. The first school is comprised of the Shiahs who look upon Muhammad bin Hasan Askari as the Mahdi. They believe him to be a descendant of Husain, who when a child went into the cave of Samarra more than a thousand years ago and will come out of the cave as Mahdi in the fulness of time. The Shiahs daily expect his appearance. They go to the mouth of the cave every day with saddled horses and cry there: "Come out, our Lord, come out, our Lord." They have been shouting these words at the mouth of the cave ever since his supposed disappearance, but their imaginary Mahdi has never made any response to their call. He, it is believed, will come out of the

cave with sword in hand and will kill not only every non-Sunni and every infidel that will be found living on the earth, but will put to sword even the companions of the Holy Prophet, whom the Shiah look upon as hypocrites with the exception of a few and a few others and whom God will, it is said, again raise to life, so that the Mahdi may wreak his vengeance on them.

The second school expects a Fatimite Mahdi from the line of Hasan or Husain. The third affirm that the Mahdi is only another name for the Promised Messiah. (See Siddiq Hasan Khan's work, page 387). The doctrine of the first school is absurd to need any comment and I would not insult the intelligence of my readers by attempting a refutation of this ridiculous belief. All we have to do is to examine the beliefs of the other two schools and balance the arguments of each side and give a verdict in favour of the one or of the other. Of these two schools one holds that the prophecy regarding the advent of the Messiah is to be fulfilled by the bodily descent of Jesus Christ, who is believed, ascended to heavens with his body of clay, and has lived there for the past 1900 years and will come back to the world borne by two angels, while the Mahdi is to appear from among the children of Fatima, either from the loins of Husain Hasan and has to wage wars against the infidels and spread Islam with the dint of sword. The one, according to them, is to come down from the heavens, while the other is to rise from among the children of Fatima, and thus according to this doctrine the Holy Prophet made two different prophecies about two distinct persons. The other school also believes in the bodily ascent of Jesus who is to come down in the latter days to support the cause of Islam, and make it victorious over all other religions but they do not look upon the Mahdi as a distinct person; they believe that Mahdi is only another title for the Promised Messiah. There would have been, I believe, no diversity of opinion on this point, had the Muslim theologians not fallen into a lamentable error.

5. Second Advent of Jesus.

A grievous error was committed which prevented the Muhammadan writers from rightly understanding the prophecy, Jesus never ascended into heavens with this body of clay and consequently he shall never descend from the heavens. He died as every man that is born of a woman dies. He is dead and not alive and the dead never return to this earth. The Holy Quran speaks plainly of his death. I cannot enter here into a detailed discussion on this point. I content myself with a single quotation from the Holy Quran, which establishes beyond the shadow of a doubt that Jesus died as all other mortals die. Jesus Christ, says the Holy Quran, will be questioned on the day of Judgment whether he had taught his followers to take him and his mother for gods. To this he will reply : "I was a watcher over them as long as I lived among them, but when thou *didst* cause me to die, thou wast a custodian over them." (*Vide* end of ch. iv). This verse clearly shows that it was after his death that his followers deified him. It also negatives the theory that he will come back to this earth, for this statement of his is one which he will make on the day of Judgment. Had he come back to this earth, his answer ought to have been, not that he knew nothing of the matter, but that when he was sent back to the earth, he made all his followers relinquish their faith in his godhead and made them believe in the one God. The Quran nowhere speaks of any physical ascension of Jesus. On the other hand, it speaks of his spiritual ascent into heaven which was no monopoly of his but which is shared by all the righteous persons, so much so that every believer is taught to pray for this spiritual rise. The Holy Prophet in his famous vision saw all the prophets in the heavens, and Jesus among them. In short the Quran nowhere refers to the fact that Jesus was raised into the heavens alive, with his body of clay. For a detailed discussion of this subject, I refer the reader to the November and December numbers of the *Review of Religions* for the

last year. In short this erroneous belief of the Muslims in the physical ascension of Jesus has proved a great stumbling block in the interpretation of the prophecy. They borrowed this error from the Christians and with them believed that Jesus had bodily risen into heavens and would make a bodily descent in the last days. Hence it is that though there was the clearest evidence in the prophecy that Mahdi was only another title of the Promised Messiah, they could not for a moment think that Mahdi and Messiah could have meant one and the same person. For the latter they looked up to the heavens, and for the former they looked about, sometimes among the children of Husain, and at other times among the descendants of Hasan, now in the house of Abbas and then in that of Banu Umayya. Sometimes they sought him in the cave of Samarra and at others they expected his appearance not in any particular house, but from among the followers of the Holy Prophet in general. Still the evidence for the identity of Mahdi and Messiah was so strong, that many among them, in spite of their conviction that Jesus would descend from the heavens, could not help believing that Mahdi was only another name for the Promised Messiah. In fact, the belief that Jesus ascended with his physical body into heavens, and has lived there for the past 1900 years and will come back to this earth in the latter days is not less ridiculous than the Shiah belief that the Mahdi, when a child, went into the cave of Samarra, has lived there for the past thousand years and will come out of it in the fulness of time. If I were asked to say which of the two beliefs is the more absurd, I should give my verdict in favour of that with regard to Jesus, though I have already declared the belief with regard to the Shiah Mahdi to be too absurd to need any refutation.

It may be asked what the Holy Prophet meant by prophesying the advent of Jesus Christ when he was dead and when he could not return to this world. In reply to this, I would say that by the advent of Jesus Christ he meant the coming of one in the spirit and character of Jesus Christ and

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no one who has the least acquaintance with sacred literature will deny this. To bring this matter home to the reader, I must refer him to a similar prophecy in the Bible. Elijah, like Jesus, was believed to have ascended into the heavens and a promise was given to the Israelites that Elijah would come back to this world before the Messiah made his appearance. Now, this prophecy was similar to the prophecy of the re-advent of Jesus Christ. But how was that prophecy fulfilled? Did Elijah come back to this world? Both the Christians and the Muhammadans would answer this question in the negative. When Jesus made his appearance and laid claim to Messiahship, the first question the Jews asked him was, If you are the Messiah that was promised to us, where is Elijah that had to herald your appearance? A very pertinent question that. But the answer Jesus made was that by the coming back of Elijah was meant, not the re-advent of Elijah that had lived before them, but the appearance of one in the character of Elijah, and that the prophecy was fulfilled in the person of John the Baptist who had come in the spirit of Elijah. Now both the Christians and the Muslims who believe Jesus to be the true Messiah must endorse this interpretation of the prophecy of the re-advent of Elijah, for on it depends the truth of the Messiah. And if this interpretation holds good in the case of the re-advent of Elijah, it must hold good in an exactly parallel case which we have in the re-advent of Jesus, son of Mary.

If we insist that the prophecy of the second coming of Christ must be fulfilled not by the appearance of one in his spirit, but by the actual appearance of that very Jesus who was born of Mary, we must also admit that the Jews too were in the right when they persistently demanded the coming back of that very Elijah, whom they believed to have risen to the heavens. But if their demand was just and reasonable, Jesus cannot be held to be a true prophet, for his appearance was not heralded by the actual descent of Elijah from the heavens

as the Jews expected. On the other hand, if we accept Jesus as a true prophet, we must also accept his interpretation of the prophecy of the re-advent of Elijah and interpret every prophecy of this type in the same way in which he interpreted the prophecy of the coming back of Elijah. If the Jews are to blame for rejecting the interpretation offered by Jesus, we are much more so, for we have a precedent to guide us, while they had none. We must not repeat the very mistake which the Jews committed.

Another consideration makes it quite clear why the Holy Prophet called the Messenger of the latter days Jesus. The Holy Prophet, through whom God gave us a new Law in the form of the Holy Quran, was the like of Moses, the great Israelite Lawgiver. The Holy Quran bears testimony to this when it says, "Verily, We have sent unto you a Messenger bearing witness against you as We sent a Messenger to Pharaoh. (lxxiii: 15). The Quran not only establishes a similarity between the founders of the two systems but also establishes a parallel between the successors of the Holy Prophet and those of Moses. It says: "God has promised to those of you who believe and do righteous deeds that He would make them successors in the Earth as He took successors from those that have gone before you" (xxiv: 54).

Here the Muslims are promised that successors would be raised among them as successors were raised among those that have gone before them, *viz.*, the Israelite people. Hence the Holy Quran not only compares our Holy Prophet to Moses, but also draws a parallel between the successors of the two founders. The two systems being parallel, the last of the successors of the Holy Prophet must correspond to the last successor of Moses. It was to point out this similarity that the Holy Prophet called his last successor Jesus, son of Mary. But it must be remembered that the Holy Prophet was not

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content with simply calling him Jesus, but he expressly told us that he was to be "*a leader from among yourselves.*" The Holy Prophet made this prophecy being inspired by God; in fact these are not the words of the Holy Prophet, but the words of God that were put into the mouth of the Holy Prophet. And we know that it is not unoften that God gives the name of one person to another to point out the similarity between the two. As He called John, the Baptist, by the name of Elijah, similarly He called the last successor of the Holy Prophet, Jesus, son of Mary, for as Jesus formed the last link in the chain of the successors of Moses, so this messenger of the latter days constituted the last link of the chain of the successors of the Holy Prophet. "The spiritual leaders of my people," said the Holy Prophet, "shall bear resemblance to the Israelite prophets." This saying of his also points to the parallelism which the Quran establishes between the successors of the Holy Prophet and those of Moses (on both be peace and the blessings of God), and hence it was necessary that among the successors of the Holy Prophet there should be one who should bear resemblance to Jesus, son of Mary, and have his name.

Even if the Holy Prophet had only prophesied the advent of a Jesus, son of Mary, it ought to have signified not the advent of the very same Jesus that lived and died about 1900 years ago, but the appearance of one in his spirit and character, as the re-advent of Elijah meant not the actual advent of Elijah, but the appearance of a person in his spirit. But fortunately for us the Holy Prophet plainly told us that the person who was to come with the title of Jesus, son of Mary, was to be a leader of us from among ourselves. For this we have the evidence, not of any inauthentic or unreliable tradition, but of a tradition of undoubted and incontestible authority that is to be found in the Sahih Bukhari and the Sahih Muslim, books that have been declared to be the most trustworthy by the consensus of Muhammadan opinion. In the Sahih Bukharee we

have the following saying of the Holy Prophet:—*كيف انتم ان ا نزل* i.e., "How shall you be, when there shall appear among you Jesus, son of Mary, *and he shall be a leader of yours from among you.*" We have nearly the same words in the Sahih Muslim. Thus we are not left in the dark as to what is meant by the advent of Jesus, son of Mary. We are told in clear words that he is to be a leader of ours from among ourselves. Thus, not only we can profit by the precedent that we have in the prophecy that related to the re-advent of Elijah, but we have the clear words of the Holy Prophet saying that the Messiah is not to come from outside but is to be a leader of ours from among ourselves. But, as I have said above, a fatal error prevented most of our theologians from rightly understanding these words. They laboured under the misapprehension that Jesus was alive in the heavens, whither he had risen with his material body, and this led them to think that the very Jesus that had ascended into heavens would come back to this world in the latter days. The erroneous belief of the Christians is chiefly responsible for this error on the part of the Muslim theologians. Being under the impression that the very Jesus, the Israelite Prophet, must descend on earth, they made every effort to twist the words of the prophecy quoted above and wrest quite a different meaning from them. They are made to mean that Jesus shall come, but he shall not be your leader, your leader being one from among you. They did not pause to think that the Promised Messiah is called *حكماً عادلاً* (a just judge). How could he be a judge if he was not to be a leader? These epithets are synonymous with leadership. Besides, what was the use of his undertaking a long journey and coming down from the heavens to the earth, if he was not to be granted even the dignity of a leader? Nothing is more absurd than to say that Jesus, son of Mary, will come back to this earth in the latter days, but not to be our leader. If he was not to be a leader, why did the Holy Pro-

phet prophesy his advent at all? The very fact that God through His Holy Prophet gave us the promise of a messenger to be known after the name of Jesus means that that messenger is to be our leader and we are bound to obey and follow him. In short nothing is more absurd than the interpretation that is put on the words (ما سيكم), an interpretation which deprives the Promised Messiah even of the dignity of leadership. This interpretation makes the whole prophecy an absurdity and God's act of sending the Promised Messiah devoid of all wisdom. The erroneous doctrine that Jesus rose up to heavens with his material body has caused the Muhammadan theologians to fall into fatal errors, and the sooner they give up these foolish notions, the better. Neither the Christians nor such of the Muhammadans as have borrowed these views from the Christians shall ever see the day when Jesus should come borne on the wings of angels, let them wait ever so long.

6. The Identity of the Mahdi and the Messiah.

Another fatal error into which false views regarding Jesus have led most of the Muhammadans is the separation of the Promised Messiah and the Promised Mahdi. These were really the titles of one and the same person, but they have been mistaken for the names of two different personages. The Holy Prophet gave the title of Mahdi to the Promised Messiah, thus showing that he was to rise from among his people, but as our theologians could not think that the Messiah could be from among the followers of the Holy Prophet, they took Mahdi for a person different from the Messiah. That both these titles refer to one and the same person is apparent from the following considerations :—

(a). The first consideration that leads us to conclude that the Mahdi and the Messiah are really the names of one and the same person is the signification of the word *Mahdi* and its application by the Holy Prophet as a descriptive title and not as a proper name. The word *Mahdi* means the *guided* one. There are evidences in the traditions which show that the title

Mahdi was also applied by the Holy Prophet himself to persons other than the promised *Mahdi*. In some traditions every successor of the Holy Prophet is called a *Mahdi*. Ahmad bin Hambal, Abu Daud, Tirmazi, Ibn Majah and Hakim give the following saying of the Holy Prophet in their several works: "I advise you," said the Holy Prophet, "to fear God even if a negro slave be placed to rule over you. Whichever of you will live after me will see great differences, but he should adhere to my path and to the path of *my successors, the guided and the righteous* (ارشدین) (ارشدین). Jarir says that the Prophet touched his breast with his holy hand and prayed يا الله (اللهم) "O God, make him a guide for people and a *Mahdi* (guided)."

Similarly, we have traditions which foretell the conquest of Constantinople by a *Mahdi* and thus Muhammad II, conqueror of Constantinople was, in the words of the Holy Prophet, a *Mahdi*. These traditions were written in the works on tradition long before the taking of Constantinople.

All this shows that the word, *Mahdi*, is not a proper name but a descriptive title and the Holy Prophet applied it to each of his successors. Hence it follows that the Promised Messiah, who is the greatest among the successors of the Holy Prophet, is the greatest *Mahdi*. Muhammadan theologians admit this, nay, they even say that of the Promised *Mahdi* and the Promised Messiah the latter is the greater *Mahdi* (*vide* Siddiq Hassan Khan's work, the *Hujaj-ul-Karamah*, page 385). But the question is, what need there was for God to raise a lesser *Mahdi* when there was also a greater *Mahdi*? And what is still more strange, the lesser *Mahdi* is made the leader of the greater *Mahdi*. When the Promised Messiah is admittedly the greatest *Mahdi*, it is only natural to conclude that the Promised *Mahdi* is no other than the Promised Messiah.

(b). Both the Messiah and the *Mahdi* have to appear

in the same age, but Islam does not tolerate the existence of two leaders at one and the same time. There must be only one leader of the faithful at a time. I have already shown that the Promised Messiah is to be a leader of the faithful, therefore there can be no other leader besides the Messiah in that age. An attempt has been made to solve this difficulty by saying that the Mahdi shall be invested with leadership while the Messiah shall act as the adviser and councillor of the Mahdi. But this statement is not only unreasonable but also unfounded. Is it only to act as an adviser that the Messiah is to be called back to this world centuries after his departure? We would have readily admitted even this explanation, had it not been expressly stated that he is to be a leader of the faithful and is to rise from among them. Again, he is called *حكما عدلا*, i.e., a great and just judge, which he cannot be unless he is an *Imam* or leader. Nay, in one tradition he is even called *مقسط* (ما), i.e., a just leader. Hence there is no doubt as to the fact that the Promised Messiah is not only to rise from among us, as the tradition already quoted tells us, but he is also to be our leader (*Imam*). There is a tradition which says that the Promised Messiah shall allow another man to lead the prayers, but this does not show that he is not to be an *Imam* or leader of the faithful. To lead the prayers is an office which can be filled by any man other than an *Imam* of the day, even if the latter is present. This is an honour which can be conferred on every individual from among the faithful.

(c). There is another consideration which shows that in the days of the Promised Messiah there can be no Mahdi distinct from the Messiah. The Mahdi that the Muhammadans expect is to be a Qureshi, a child of Hasan or Hussain or the seed of Abbas or Umayya. But the Holy Prophet told us that in the days of the Promised Messiah leadership shall pass out of the hands of the Quresh, *يسلب الملك من قريش* are the words of the Holy Prophet (see Siddiq Hasan Khan's work, the *Hujajul-Karamah*, page 425). Hence there can be no Fatimite,

Abbaside or Omayyide Mahdi in the days of the Promised Messiah and spiritual leadership or *Imdmat* must be solely vested in the Promised Messiah. A ridiculous attempt has been made to explain away this difficulty also. Siddiq Hasan Khan writes on page 381 of his work : "The Promised Messiah is greater than the Promised Mahdi, but it is not necessary that the greater should also be Caliph or leader, for it is allowable for the lesser to be the Caliph in spite of the presence of the greater, particularly when the greater is not one of the Quresh. Ibn Hajar says 'the passing away of leadership out of the hands of the Quresh means that after the advent of the Messiah, the Qureshi leader (Mahdi) shall not decide anything without consulting the Messiah.' " A queer explanation that. The tradition plainly says that in the days of the Promised Messiah leadership shall pass out of the hands of the Quresh, and the statement is too plain to admit of any other interpretation. Of the Mahdi it is said that he will be a man of unerring judgment and that he will be guided by inspiration and will be visited by the angel of God (see the Hujaj-ul-Karamah, pages, 364 & 432). When this is the case, what need there is that he should have an adviser at all ! And if the Messiah is to come down only to act as an adviser (or more correctly to be a member of the advisory council to the Mahdi, for the Mahdi shall have 9 advisers), the advent of the Messiah becomes purposeless. His services are not needed on this Earth and he need not stir from his perch on the heavens.

(d). I have already quoted a tradition from the Sahih Bukharee to show that the Messiah is not to come down from the heavens, but is to be a leader of ours from ourselves. I have also referred to the strange interpretation that is put on those words, which are made to mean that the Messiah is not to be our leader, but the leader is to be another man from among ourselves who is to be called the Mahdi. If this interpretation is correct, there is a serious difficulty in which our

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theologians would find themselves entangled. The Messiah and the Mahdi are two different persons in their opinion, of whom the latter is to be the leader. Well, which of them shall die first? The answer is, the Mahdi. The Messiah is to survive the Mahdi for about 7 or 9 years (see the Hujaj-ul-Karamah, page 384). Now let us see how the interpretation of our learned theologians, to which I have already referred, holds good. Who is to be the Imam or leader during these 7 or 9 years? The Messiah cannot be the Imam, for, according to our theologians, he is not to be our leader, the leader is to be some one from among ourselves. So if the interpretation they put on the words (ما مكم منكم) is correct, then another *Imam* must be found out after the death of the Mahdi. If they cannot tell who is to be the Imam or leader of whom the Promised Messiah shall have the honour to be a follower after the death of the Mahdi, they must give up their queer interpretation and come back to the plain meaning of the words (ما مكم منكم) which signify that he is to be an Imam from among ourselves. It should also be remembered that it is not only in this tradition that he is called an Imam, but we find such words as (ما ما عد لا) and (ما ما مقسطا) used in other traditions also. The words mean, *a just leader or Imam*.

(e.) Another consideration which leads to the identity of the Mahdi and the Messiah is the fact that much of what is said of them is identical —

1. Both have to appear in the same age.
2. Both have to work for the same period of time. Of the Promised Messiah, we have more traditions than one which give the period of his ministry as forty years. As for Mahdi, though there is disagreement in the traditions as to the period of his public ministry, yet the tradition which gives the period as forty years is considered the most trustworthy and it is unanimously believed that the Mahdi shall stay for forty years.

3. Both, it is said, will distribute wealth (of knowledge and wisdom) among the people. Abu Daood has the following tradition on the authority of Ummi Salma : " He, (the Mahdi) shall distribute wealth (of knowledge) and follow the path of the Holy Prophet." Sahih Bukharae, Sahih Muslim, Abu Daood and Tirmazi narrate the following tradition with regard to the Promised Messiah on the authority of Abu Huraira : " He, (the Promised Messiah) shall cause wealth (of knowledge) to flow out so abundantly that no body shall accept it." Thus both the Messiah and the Mahdi are represented as distributing wealth (of knowledge) among the people. That by wealth are meant the riches of knowledge and not the riches of the world is apparent from the following saying of Ali, the fourth successor of the Holy Prophet : " Blessed be the people of Taliqan (the word may be a corruption of Qadian), for there are the treasures of God. These treasures are not, however, silver and gold, but there shall be people who shall have a full knowledge of God and these shall be the helpers of the Mahdi," (*vide*, Siddiq Hassan Khan's work, page 396).

4. Both shall shed no blood. Of the Promised Messiah we have the well-known tradition which says *يضع الحرب*, i.e., shall put an end to warfare. Ibn Hajar, speaking of the Mahdi mentions the following signs in his work, the Qauli-Mukhtassa wherewith to recognise the Madhi :—"He shall not even awaken a sleeping man, nor shed any blood, he will defend the sunna (the practice of the Holy Prophet), shall not leave any practice of the Holy Prophet but shall re-establish it, and shall not leave any innovation but shall remove it and shall restore Islam to its original purity." (*Vide* Siddiq Hasan Khan, page 36). This may come as a startling news to many, for the Mahdi, who is always depicted from the pulpit as a blood-thirsty warrior is here represented as shedding no blood, not even awakening a sleeping man, and devoting all his exertions to the restoration of Islam to its original purity. But it is our own Mullas who

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that are to blame. They silently pass over anything that represents the Mahdi as a peaceful man, eagerly laying hold of everything that is calculated to stir their own blood and that of their credulous audience.

5. Both, it is said, shall be condemned by the priests as heretics deserving of being murdered. Syed Ahmad, the well known Saint of Sirhind, writes in his Maktubat that the priests shall declare the Promised Messiah to be a heretic. Similarly the Mahdi is to be declared a heretic by the Muhammadan clergy, (*vide* Siddiq Hasan Khan, page 363). This shows that the Mahdi and the Messiah shall not fulfil the expectations of the clergy, for if they had appeared in accordance with these expectations, fulfilling in their persons every sign that is related by the priests, they could not have been declared infidels by the Muhammadan clergy.

6. Both, it is said, shall fill the earth with truth and justice, uprooting all evil doctrines, and shall make Islam triumphant over all other religions. The Promised Messiah is called *حكما مقسطا واما ما عدل* a just judge and an equitable leader. Of the Mahdi we have the words *لا ارض قسطا وعدل* i.e., he shall fill the earth with justice and equity. In the case of both, the words used are identical, viz., *قسط* and *عدل* which mean equity and justice.

7. As it is said of Mahdi that he shall give Islam victory over all other religions, similarly it is said of the Messiah that God through him shall destroy all religions except Islam. (یهماک)
 ۱ الله فی زمنه ۱ لمل کلها ۱ لا لا اسلام

8. Their personal appearance is described as identical, for both are said to be wheat-coloured. The Promised Messiah is described as *أدم كاحسن ما أنت رأيي من آدم الرجال*, i.e., "Wheat-coloured like the handsomest of the wheat-coloured men that you have ever seen," (*vide* Siddiq Hasan Khan, page 424). Similarly the Mahdi is described as *أدم ضرب من الرجال*

i.e., wheat-coloured like the wheat-coloured men of this country (Naeem bin Himad). Here it will not be out of place to refer to the fact that the personal appearance of the Promised Messiah as described by the Holy Prophet is quite different from his description of the personal appearance of the Israelite Messiah, which clearly shows that the Messiah that had to appear in the latter days as the successor of the Holy Prophet was not to be identical with the Israelite Messiah that appeared in the Holy Land as the last successor of Moses. The fact that the personal appearance of the Promised Messiah is identical with that of the Promised Mahdi and quite different from that of the Israelite Messiah is a conclusive proof of the fact that it was not the Israelite Messiah that was to come back to this world as a follower and successor of the Holy Prophet, but that the Promised Messiah was to be a leader of ours from among ourselves, as the tradition says, and that he was to be no other than the Promised Mahdi. The Promised Messiah is described as a wheat-coloured man with straight hair, while the Israelite Messiah is represented as a red-coloured man with curly hair.

9. Both are spoken of as appearing clad in two sheets. Abu Nuaim narrates the following words of the Holy Prophet:—"He (the Mahdi) shall have on him two shining sheets, as if he is one of the Israelites." The Promised Messiah is represented as appearing in *مهرود تین* two yellow-coloured sheets. These two yellow-coloured sheets represented two diseases that never left the Promised Messiah, a yellow sheet being a symbol of disease (*vide* works on the interpretation of visions).

10. Both are represented as bringing out treasures from the earth. Of the Mahdi, it is said that he shall bring out many treasures and among others the treasure that lies hidden under the *Ka'aba*. Of the Promised Messiah, Siddiq Hasan Khan writes on page 424: *هرشوند كنوز و خزائن در زمان او* that is, in his day there shall come out treasures. But as I have already said, these are really the treasures, not of gold and silver, but of

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heavenly wisdom. This interpretation is supported by the fact that the Mahdi is also represented as bringing out treasures from the Ka'aba. Ka'aba is the centre of divine lore and heavenly wisdom. It was from here that the treasure of the knowledge of God was dealt out to the people. But to this Divine knowledge there is no end. As God Himself is unlimited, so is the treasure of His wisdom. Though much of this wealth had already been dealt out to the people from the Ka'aba, there was more that still lay hidden under it and the Mahdi brought it out and distributed it among the people.

11. Both are represented as receiving inspiration from God and to both, it is said, the angel of God shall be sent from on high (*vide* the Hujaj-ul-Karamah by Siddiq Hasan, pages 431 and 432):

12. The Holy Prophet urged his followers to visit both at the time of their appearance.

(f).—The Promised Messiah had to appear in a double character. He was to appear in the character of Jesus Christ and was hence called Jesus, son of Mary. But he was also to appear as a successor to the Holy Prophet and bear spiritual resemblance to him. It was to point out this resemblance that the Holy Prophet said: "The Mahdi is to be from me." Ali is reported to have said that the Mahdi "shall resemble the Holy Prophet in character, not in personal appearance." The words that the Mahdi is to be called after the name of the Holy Prophet also point to the same resemblance. As the Promised Messiah was to point out the errors of the Christians, he was called Jesus, son of Mary, and as he was to restore Islam to its original purity and reform the Muhammadans, he was to be called Ahmad. And there are traditions speaking of the Mahdi which refer to this double character of his. The Holy Prophet is reported to have said "The Mahdi shall make his appearance at the age of forty, as if he is a man from the Israelites" (The Hujaj-ul-Karamah,

page 358). Again, 'He (the Mahdi) shall appear in two sheets, as if he is a man from the Israelites.' (The Hujaj-ul-Karamah, page 360). Again, "The Mahdi is from my children, his colour is to be that of the Arabs, while his body is to be like that of an Israelite." (Hujaj-ul-Karamah, page 360). All these traditions point to the double character of the Promised Mahdi; he was to be both like an Israelite and like an Arab, in other words, he was to be both like Jesus, son of Mary, the Israelite Prophet, and Ahmad, son of Abdullah, the Arabian Prophet, (on all three be peace and the blessings of God).

(g.) The Holy Prophet is reported to have referred more than once to himself and the Promised Messiah as two safeguards for his people against all harm. There is a tradition which says: كيف تهلك امة انا اولها وعيسى ابن مريم آخرها i.e., "How can my people be destroyed, when I am among the first of them and Jesus, son of Mary, is to be among the last of them." Again, the Holy Prophet is reported to have said: خير هذه الامة اولها وآخرها - اولها فيهم رسول الله وآخرها فيهم عيسى ابن مريم وبين ذلك فيج اوج لسواهمى ولست ومنهم "The best of these people are the first and the last; there is the Prophet of God in the midst of the first, and in the midst of the last there is Jesus, son of Mary, and between these two there are a crooked people, they are not from me, nor I from them," (vide the Hujaj-ul-Karamah, page 423 for these references). Now, if the Mahdi, whose advent is promised in the latter days, were a distinct personality from the Promised Messiah, the Holy Prophet ought to have referred to both as the protectors of his people in the last days. But here only the advent of the Messiah is promised and no mention is made of any Mahdi other than the Messiah. If, as the Muhammadan theologians say, the Mahdi was to be the leader, and the Messiah only a follower of the Mahdi, the Holy Prophet ought to have named the leader in the foregoing traditions, but the

name of the leader is altogether omitted and only the Messiah is spoken of as the shepherd of his flock in the latter days. Again, the Holy Prophet speaks only of two people as the best, firstly, those that were the immediate followers of the Holy Prophet, and secondly, those among whom the Promised Messiah had to make his appearance, but he makes no reference to the followers of the Mahdi, thus showing that the Mahdi and the Messiah are identical. Indeed, there is another solitary version of the first of the two traditions quoted above which runs as follows:—"God shall never destroy a people, whose beginning is marked with my appearance, the middle with that of the Mahdi, and the end with that of Jesus." But this tradition, even if we accept it as true, does not fall in our way. It speaks of a Mahdi that had to appear at a period intermediate between the time of the Holy Prophet and that of the Promised Messiah.

Our contention is that in the last days there is to be no Mahdi besides the Promised Messiah. There is no tradition in which both the Mahdi and the Messiah are mentioned as protecting the Muhammadan people in the last days. The Holy Prophet speaks only of the Messiah as the person who shall serve as a wall for his people and shall shield them from every harm, by pointing out the right way and removing every error that may have crept into the Muhammadan people since the appearance of the Holy Prophet. Besides, the Holy Prophet speaks only of two people as the best, not of three. If there was to be a great Mahdi in the middle, the Holy Prophet ought to have spoken of three people as the best, not two. Far from speaking of three people as the best; the Holy Prophet emphatically negatives the existence of any great body of men in the middle that might be reckoned among the best, on the other hand he calls the middle people as crooked people. This clearly shows that the Promised Mahdi was not to appear among the middle people. Though there have always been good men among the

Muhammadan people, yet they were like stars that twinkle in an otherwise dark night. People were, as a whole, involved in many errors. I may also point out that the beliefs regarding the Ghazi Mahdi are also the views of a people whom the Holy Prophet denounced as a crooked people and thus these are the crooked views of a crooked people and must be treated as such. In fact, all those errors that now stain the face of Islam, such as the doctrine of Jihad and the expectation of a warlike Mahdi, are the inventions of this middle period which the Holy Prophet declared as crooked, and it was the work of the Promised Messiah to expose these errors and hence he is called *حَكَمًا عَدْلًا*, i.e., a just judge who will discriminate between truth and error and restore Islam to its original purity. We are also told that the priests of the day will declare the Mahdi and Messiah as a heretic deserving to be murdered, for he will expose their errors and will reject their erroneous doctrines.

Just as the Holy Prophet spoke of two people as the best, the Quran also speaks of two people only in the opening verses of Sura Juma. There God tells us that just as He raised a prophet among the people of Mecca, He will raise a messenger among another people and the two people, viz., the followers of the Holy Prophet and those others among whom a messenger shall be raised in the latter days, shall be as one people. When the Holy Prophet was asked as to who those other people were, he laid his hand on the shoulder of Salman, a Persian, and said : *لو كان الايمان معلقا بالثرى لانا له رجل من ابناء فارس* i.e., "Even if faith ascended to the pleiades, a man of Persian descent shall bring it back to earth." Thus as the Holy Prophet said that there were two people that were the best, similarly the Holy Quran speaks of two best people, and the comment of the Holy Prophet on the said verses of the Holy Quran shows that the messenger that was to be raised among those other people was to be of Persian descent, that he shall appear at a time when true

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faith shall have disappeared from the earth, and that he shall revive it and re-establish it in its pure form. By comparing the verses of the Holy Quran with the traditions which speak of the two best people, *viz.*, the companions of the Holy Prophet and those of the Promised Messiah, we come to the conclusion that the other people spoken of in the Holy Quran are no other than the companions of the Promised Messiah of whom the Holy Prophet spoke as one of the two best people, and that the Promised Messiah was to be a man of Persian descent and not the old Messiah of the Jews. Thus the Mahdi, the Messiah and the man of Persian descent are not three different personages, but different names of one and the same person. The work assigned to them is the same. Of all the three, it is said that they shall appear at a time when the true faith shall have vanished from the earth. The Quran, says the tradition, shall rise from the earth to the heavens, not the words of the Quran that we read every day in our copies of the Holy Book, but their spirit ; people shall cease to follow it, its laws shall be practically treated as dead letter. That will be sign of the advent of the Mahdi ; the same shall be a signal that the appearance of the Messiah is near at hand. Then will come the Mahdi or the Messiah, call him by whichever name you like, and he shall bring back the Quran to the earth, and shall re-establish Islam in its pure unadulterated form. And what is said of the man of Persian descent is exactly identical. His work coincides with that of the Mahdi or Messiah, hence he can not be different from the latter. The Messiah is the leader of the second of the two best people ; the man of Persian descent is, according to the Holy Quran and the Holy Prophet's comment on it, the leader of the same people ; hence their identity. The man of Persian descent and the Mahdi are only other names for the Promised Messiah: the time of their appearance is the same, their work is the same, the people among whom they have to appear are the same, *viz.*,

the second of the two best people ; hence they are not three different personages, but three different names of one and the same messenger of God, who was to be raised in the latter days to re-establish the true faith on the earth. If we suppose the man of Persian descent to be distinct from the Promised Messiah or the Mahdi, the advent of the latter becomes purposeless, for the great work for which the Mahdi or the Messiah was to be raised is performed by the man of Persian descent.

(h). Another argument which leads to the identity of the Messiah and the Mahdi is the fact that most of the traditions on the basis of which a separate Mahdi is expected are unreliable and untrustworthy, so much so that some have been constrained to reject the very doctrine of the advent of the Mahdi. Their denial of the Mahdi is justified so far as a Mahdi apart from the Messiah is concerned. Even those who expect the Mahdi are sometimes inclined to think the non-appearance of the Mahdi as quite possible and see no great harm if the Mahdi does not appear at all provided the Messiah is raised. The author of the *Hadees-ul-Ghashiya*, a member of the Ahli-Hadees sect, referring to the objections of the deniers of the Mahdi declares on page 343 of his work, published in 1301 A. H. : " Never mind if the Mahdi does not appear ; the advent of Jesus is believed in both by the Muhammadans and the Christians, let him at least come."

The author of the *Iqtirab-us-Saah*, who is generally believed to be no other than Siddiq Hassan Khan himself, thus expresses his views on this subject. " There is not, however, the slightest doubt as to the advent of the Messiah. The Christians also believe in and expect his advent. If we suppose that the Mahdi will not come, there is no harm in this ; this does not falsify any established doctrine of the Muhammadans. All believe in the advent of the Messiah; may God send him at least.

He will perform whatever is expected of the Mahdi. The Mahdi may come or not ; Islam will not suffer thereby. The advent of the Messiah will serve the purpose " (pages 147-48).

(i). I have already referred to the silence of Imam Bukharee and Imam Muslim on the subject of the Mahdi. They could not have been ignorant of the traditions that foretold the Mahdi. But in spite of this, both scrupulously avoid the very mention of the Mahdi, while of the Promised Messiah both quote the words of the Holy Prophet which say that the Messiah is to be " a leader of yours from among yourselves." This clearly shows that in the opinion of these two learned theologians, whose eminence is not shared by any other Muhammadan traditionist, it was only the Messiah that had to appear in the latter days as the leader of the Muhammadans from among themselves and that they did not believe in any Mahdi of the latter days distinct from the Messiah. This conclusion is confirmed when we consider that Imam Bukharee believed Jesus to be dead, as is apparent from his great work. Thus in the opinion of these two Imams, the Messiah was to rise from among the Muslims and he alone was to be their leader.

(j.) Another conclusive evidence which establishes the identity of the Messiah and the Mahdi beyond the shadow of a doubt is that the distinctive work of the Messiah, *viz.*, the breaking of the cross and the killing of the swine, is also attributed to the Mahdi (see the Hujaj-ul-Karamah, pages 363 and 382, and the Iqtirab-us-Saah, page 64). Can there be a more conclusive proof of the identity of the Messiah and the Mahdi? The only things which served as a distinctive mark for the Messiah were the breaking of the cross and the killing of the swine, and these very things, it is said, are the work of the Mahdi. Does not this then show that the Mahdi and the Messiah are identical? No body can deny that the person who

shall appear in the latter days to break the cross and kill the swine shall be no other than the Messiah. Of the Promised Messiah, the Holy Prophet said *والذى نفسى بيده ليو شكن ان ينزل* "I swear by Him who has power over my soul, the time is coming when Jesus, son of Mary, shall appear among you, a great and just judge, *he will break the cross and kill the swine.*" Other traditions may be quoted to the same effect, but they are all well-known and may be passed over here. The reader will see that the most important things that are said of the Messiah are the breaking of the cross and the killing of the swine; and when the same two deeds are ascribed to the Mahdi, in exactly identical words, there is every reason to believe that in both cases the Holy Prophet was referring to one and the same person.

(k.) What has gone above conclusively establishes the identity of the Mahdi and the Messiah. Both have to appear in the same age, live for the same period of time, and do the same work, both resemble in personal appearance and both are spoken of as Imams or leaders; therefore, they cannot be two different persons. There can be no Fatimite or Abbaside Mahdi in the days of the Promised Messiah, for leadership, it is said, shall pass out of the hands of the Quresh in his day. The two most eminent Imams, Bukharee and Muslim, speak only of one leader and that the Messiah. Jesus, son of Mary, is dead and cannot come back. Therefore the Messiah must be a leader of ours from among ourselves. The Messiah is admitted to be the greatest Mahdi. The Holy Prophet and the Holy Quran speak only of two great people as the best, *viz.*, the companions of the Holy Prophet and those of the Promised Messiah. The Mahdi is spoken of as appearing in a double character, as a representative of the Arabian Prophet, Ahmad, and of the Israelite prophet, Jesus, son of Mary. Much of what is said

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of one is said of the other, so much so, that both are represented as breaking the cross and killing the swine. All these things point to the sure conclusion that the Messiah and the Mahdi are two names for one and the same person. In addition to all these testimonies, we find the Holy Prophet himself, may peace and the blessings of God be upon him, bearing testimony to the accuracy of the conclusion that I have arrived at above, by declaring in plain, clear and unequivocal words لا مهدي الا عيسى "The Mahdi is no other than the Promised Messiah" (*vide* Ibn Majah and Hakim). The Mahdi is no other than the Messiah, this is what I have proved with conclusive arguments and this is what the Holy Prophet said in plain words.

The reader may wonder how was it possible that in spite of these plain words of the Holy Prophet, the Mahdi has been hitherto looked upon as a distinct person from the Messiah. The reason of this lies in the fatal error to which I have already referred, the error of believing Jesus to be still alive on the heavens. But still people have not been wanting who in spite of their belief in the life of Jesus on the heavens have always held that the Mahdi and the Messiah are one. I have referred to this school already.

To be continued.

In Memoriam : Mirza Ghulam Ahmad.

Mirza Ghulam Ahmad of Qadian, the founder of the Ahmadiyya movement, passed away peacefully at 10-15 A.M. on the 26th May 1908, at the Ahmadiyya Buildings, Lahore, to which city he had gone on a short visit. The approaching end had been foreseen by the great seer himself more than two years before the sad event, and revelations foretelling that the time of death was very near were published in December 1905 in his "Will" which was published in this paper in January 1906. It would not be out of place to call the reader's attention to a few passages of the "Will" which begins thus:—

"All praise is due to God, the Lord of worlds, and blessings and peace be upon His Messenger, Muhammad, and his offspring and companions all. As Almighty God has informed me in various revelations following one another that the time of my death is near, and the revelations in this respect have been so many and so consecutive that they have shaken my very existence from the foundations and made this life quite indifferent to me, I have, therefore, thought it proper that I should write down for my friends and for such other persons as can benefit from my teachings some words of advice. I give first the holy words of the revelation which giving me news of my death beforehand has led me to write these lines. The following are the revelations (as translated into English): "The destined time of thy death has drawn nigh, and We shall not leave behind thee any remembrance of thine which should be a source of disgrace to thee. Very little has remained of the time appointed for thee by thy Lord, and We shall not leave behind thee anything which should be a source of disgrace to

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thee. And We will either let thee see a part of what We threaten them with, or We will take thee to Ourselves. Thou wilt die in such a state that I will be pleased with thee. Thy time has come, and We will keep manifest signs after thee to show thy truth. The time that was promised has drawn nigh, therefore tell abroad the favours of thy Lord.'"

And again: "'Very few days have remained, sorrow will overtake all on that day. Such and such and such things will happen and after that will come the event of thy death.'"

This revelation was explained in the following words:—

"Regarding the occurrences spoken of in the above revelation, I have been informed that death will work havoc on all sides. There will be earthquakes so severe that they will present to the eye the scene of the day of Judgment, and will, as it were, turn the earth upside down, and the lives of many would be embittered."

All these occurrences were not to take place in the life-time of the Promised Messiah as one of his revelations plainly said, but some of them followed so soon the publication of the "Will" that they left no doubt as to the fast approaching end of the recipient of the revelations. On this point we would let others speak for us. The following note appeared at the time in the leading Indian daily, the *Pioneer*, on the 22nd April 1906:—

"The year 1906 has not yet run a third of its length, but it has already contrived to compass into its annals a series of calamities and disasters that would suffice for ten. Hardly a week has been free from the convulsions of Nature that have travelled so impartially round the world. The West Indies saw the commencement with an eruption at Martinique, said to have been the worst known for sixty years, accompanied with great volcanic activity in the neighbouring islands. Followed a disastrous storm-wave and inundation in the valley of Mississippi. Formosa is visited by two earthquakes of the severest character

in successive months, probably far more violent than that which has been the means of destroying Frisco. An explosion of fire-damp in a French mine, where such a thing was previously unheard of, produces the worst colliery disaster of which there is any record. The last survivors of this catastrophe have hardly been brought to the surface, before our sympathies are called off to South Italy, where Vesuvius bursts out with a violence unknown for centuries and threatens to stifle Naples herself under dust and ashes. Before the safety of the fair Calabrian capital is well assured, the centre of this general disturbance of underground nature has travelled to the equally beautiful and smiling coast of California, and has laid the delectable city of the Western world in ruins. It would be hard to parallel such general havoc since the first century A.D. when earthquakes and eruptions were abroad throughout Europe and Asia Minor, giving currency to ideas which are reflected in the imagery of the Apocalypse."

It would thus be seen that the death of the Promised Messiah being in accordance with his published prophecies and his last will was not unexpected. In fact, during the last two years he had received a large number of revelations all speaking of his approaching end, until only a week before his death he was told that the time for departure had actually come. Some of the opponents of the movement are busy in declaring that with the death of the founder the movement itself must come to an end, but such allegations were answered long before by the Promised Messiah himself in his last "Will" in which he says:—

"It is a Divine law, and since man was created Almighty God has always been manifesting this law, that He assists His prophets and messengers and gives them triumph, as He says: 'God has written, I will surely prevail, I and My Apostles' (lviii: 22). Their triumph means that as they wish that the cause of God should prevail upon earth, and none should be

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able to oppose it, so it is brought about, and Almighty God makes their truth evident by powerful signs. The righteousness which they wish to spread upon earth is sown like a seed with their hands, but it is not in their life-time that this seed grows into a powerful tree. On the other hand, He sends death to them at such a time that their mission is still in fear of failure, and thus gives an opportunity to their opponents to laugh at them and to scorn and abuse them. After they are thus laughed at, He manifests another hand of His power, and brings means into existence by which that purpose is completely achieved which had been left incomplete in the first instance. In short, two different manifestations of Divine power are witnessed, one at the hands of the prophet himself, and the other after his death when difficulties surround the infant dispensation on all sides, and the enemies are in the height of their power and think that the mission of the prophet will be wrecked and his followers destroyed, when even the followers show anxiety and their hearts fail and many unfortunate men apostatize. It is at such a juncture that Almighty God manifests a second time His mighty power and supports the cause of the tottering mission. He, therefore, who waits patiently to the last moment sees this great miracle. So it happened in the time of Abu Bakr when the death of the Holy Prophet was thought to be premature and many ignorant dwellers in the desert became renegades and the companions of the Holy Prophet also became like mad men on account of great grief. Then Almighty God made Abu Bakr to stand up, and showed a second time the manifestation of His power. Thus it happened in the case of Moses who died in the way before he reached the goal to which he wanted to take the children of Israel, and on account of his untimely death and sudden departure the Israelites wept for forty days. Similar was the case of Jesus, and even the apostles dispersed at the time of his crucifixion, one of them having apostatized.

"Bear in mind then, my dear friends, that it being an established Divine law that He shows two manifestations of His power that He may thus bring to naught two false pleasures of the opponents, it is not possible that He should neglect this old law now. Be not, therefore, grieved at what I have said, and let not your hearts feel sorry, for it is necessary for you to see the second manifestation of Divine power, and it is better for you for it is perpetual and will not be intercepted to the day of Judgment. But it cannot come until I go, and when I go, then will Almighty God send it for you and it will remain with you for ever. Thus had Almighty God promised in the Barahin-i-Ahmadiyya, and that promise does not concern me but it concerns you, as He says : ' And I will make those who follow thee prevail over those who deny thee to the day of Judgment.' It is necessary, therefore, that you should see the day of my departure, so that after it may come that blessed day whose promise continues for ever. Our God is a true and faithful God and He is true to His promise, and He will make you witness everything that He has promised."

Mirza Ghulam Ahmad was born in or about the year 1837 and his age at the time of his death was, therefore, 74 lunar years. This was in accordance with what he had written long before, saying that he had been informed by God that he would live for eighty years or a few years less than that. It is not possible within the limits of this short article to give even a brief review of the life of the Promised Messiah or to describe the important work which was done within the short space of a life of seventy-odd years. It was after he had attained his thirtieth year that the light of Divine revelation first dawned upon him. In the year 1868, so we are told in the Barahin-i-Ahmadiyya, his first and most important work, the word of God came to him revealing the great blessings that were in store for him. It said : 'Thy God has been highly pleased with thee on account of this thy deed and He will shower His numerous blessings upon thee

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so much so that kings will seek blessings from thy clothes" (page 520). The period of his revelations thus extended fully over forty years and this may be said to be the period of his ministry.

From the earliest notice that we have of him, Mirza Ghulam Ahmad figures as a great champion of Islam and defender of the principles of the Muslim faith. Between the years 1870 and 1880 he wrote important articles in defence of Islam in various vernacular papers, and his fame as an advocate of the Muslim faith soon spread in the whole country. Four parts of the *Barahin-i-Ahmadiyya* appeared during 1880-1884 and then followed a series of publications whose number almost exceeds the number of his years. These publications embrace a vast variety of subjects in the sphere of religion and deal with almost all the important religions of the world. His last work entitled the "Message of Peace" he had only finished literally on the very eve of his death.

On account of his writings against Christianity, the Christian missionaries had a grudge against him which sometimes found vent in a very unbecoming manner. On one occasion they tried to implicate him in a murder case, which was ultimately found by the Magistrate to be concocted by some native preachers of the Gospel of Christ. When unable to refute his arguments, they would pose to be ignoring him altogether, but they could not maintain permanently even this attitude. The Bishop of Lahore who in addition to his episcopal duties assumed the role of a preacher of Gospel to the Muslims was invited by him to a discussion on the respective merits of Christianity and Islam, but the great prelate judiciously refused to enter the lists against him, the chief reason of his denial being that his opponent claimed an equality with Jesus Christ by his claim to Messiahship. It was for this reason also that he was vilified by some unscrupulous Christian writers. The Arya

Samaj also on account of religious differences assumed an attitude of hostility towards him, and in the murder case referred to above the Arya Samajists joined hands with the Christian missionaries.

The Muhammadans differed in their attitude towards him in the earlier and later periods of his life, the claim to be the Promised Mahdi and Messiah being the turning point. Up to the year 1889 he was universally admitted by the Muhammadans to be the best champion of Islam against hostile religions and the ablest exponent of its doctrines. In 1889 he found fault with certain beliefs of the Muhammanans with regard to the advent of the Mahdi and the Messiah. He stated that Jesus Christ whose personal second advent was expected by the Muhammadans had really died and that the Promised Messiah was to rise from among the followers of the Holy Prophet Muhammad. He further declared that the Muhammadan belief in the appearance of a Mahdi who should wage war with the non-Muslims to convert them to the faith of Islam was erroneous and contradictory to the Islamic teachings as contained in the Holy Quran. These declarations combined with the claim which he advanced on the basis of Divine revelation, *viz.*, that he himself was the Promised Mahdi and Messiah, led to the raising of an outcry against him which shook Muhammadan India from one end to the other. The more intelligent Muslims remained aloof, but the masses led by the Mullahs were so infuriated against him that had it not been for the laws of the Government they would have torn him to pieces. The leading Mullahs prepared a *fatwa* against him in which he as well as his followers were declared to be heretics deserving to be murdered. The hostile attitude that was thus assumed by the orthodox Muslims towards the new sect still exists, but of late it has softened in a marked degree.

The great work which Mirza Ghulam Ahmad has done in

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his forty years' ministry is that he has restored life to religion. Before he began to preach, all religions were considered as so many sets of doctrines that were established centuries ago by their founders by working mighty miracles. The different religions only vied with each other in relating wonderful stories of these miracles, the time for which, it was declared by all, had long passed. Thus had religion itself become a thing of the past, a conglomeration of stories, a mass of dead matter, so to say. The preaching of Ahmad was from the very first directed against this view of religion, and he strongly preached that religion was as much a life now as it was in the time past, that men could even now attain to the close union with God to which they attained in bygone ages as the lives of the prophets, sages and saints of all countries reveal to us, that God even now spoke to His righteous servants as He spoke when these religions first came into life, and that the same Divine laws even now governed the lives of men. He pointed out that just as according to every religion God saw the deeds of men, listened to their prayers and spoke to them in time past, so He even now saw their deeds, listened to their prayers and spoke to them. God did not change because He was eternal and unchangeable, but men had changed because they quitted the paths of righteousness by walking in which they had at one time Divine blessings showered upon them. He showed the unreasonableness of the doctrine which holds that though God sees as he saw in the past and listens to the prayers of His servants as He listened to them in the past, yet He does not speak now as He spoke in the past. In proof of this teaching he offered himself as being the recipient of Divine revelation, as one whose prayers were listened to and answered by God and to whom deep secrets of the future were revealed. He further declared that by following in his footsteps anyone could attain to the same close union with the Divine Being and have the same blessings showered upon him. According to him true and living religion produced a per-

ceptable effect upon the life of the individual in this very world, and the promises of the next life were nothing if their fulfilment could not be witnessed in this life.

Mirza Ghulam Ahmad was a staunch supporter of the Government all his life. When he first advanced his claim to be the Mahdi and Messiah expected by the Muhammadans and the Christians, the Government must no doubt have naturally felt anxious on account of the trouble which every claimant to Mahdism had given before his time, but his peaceful role and pronounced and unmistakable expressions of loyalty soon removed all suspicions. He was a firm believer in the justice, neutrality and good intentions of the Government, and strongly supported all its measures. In the recent agitation against Government he strongly adhered to his own principles of loyalty and confidence in the justice of the Government, and in obedience to his exhortations, his followers all kept aloof from the agitation.

It is impossible to dwell upon the many noble traits of his character in this brief article. What has been said above will suffice for the present. The great works of the secular and religious education of the Muslims and the propagation of Islam which he had commenced will now be conducted, as even they were conducted in his life-time since the publication of his will, by the Sadr Anjuman-i-Ahmadiyya, while Maulvi Hakeem Noor-ud-Din has been selected as the successor of the Promised Messiah in the leadership of the movement.

The Messenger of Peace.

In the death of Mirza Ghulam Ahmad, the world has lost an eminent Messenger of Peace. There are two particular points in the teachings of the departed Reformer which I have not mentioned in the notice of obituary given elsewhere, but to which I now draw the reader's attention under a separate heading on account of their prominence and importance. One of these concerns only the religion of Islam though its effect is far-reaching, while the other concerns the non-Muslim religions and thus has a much wider scope. There is a widespread misconception as to the tolerance of Islam which is really the chief hinderance to the acceptance of its sublime teachings, and it is this misconception that the founder of the Ahmadiyya movement fought against for nearly twenty years, and we believe that he succeeded in showing, firstly, that Islam not only tolerates other religions but actually considers the founders of all great religions to be the prophets of God, and secondly, that the Holy Prophet never propagated his religion by the sword, nor shall propagation by this means ever be lawful in Islam, thus rejecting in one breath the doctrines of *Jehad* and the advent of a *Ghazi Mahdi*.

The religion of the future, if ever humanity is destined to have one religion, must, in its main outlines, follow the principles laid down by the great messenger of peace who has just passed away. To quote his own words uttered only a few months before his death :

"The Holy Quran makes it obligatory upon its followers to accept all the prophets who are accepted by large numbers of the human race. According to the Quran it is a sufficient argument of the truth of those prophets that they are accepted as true by a great part of the world and that the assistance

and support of God was granted them at every step. High is the dignity of God and He is above such things as that He should make millions of human beings the devoted followers of a person whom He knows to be an impostor and a deceiver and a liar, for if the same honour is given to an impostor as to a true prophet of God, then there remains nothing which should enable a seeker after truth to distinguish the one from the other and every matter relating to prophethood becomes obscure."

Having established this broad principle, he thus addressed the Arya Samaj, the advanced Hindu sect which considers the Ahmadiyya movement and its founder to be inimical to it in the highest degree :

"My dear countrymen : do not throw away these words of mine but give them your deepest reflection. We live in one country and are one another's neighbours. Let us then live in such peace and friendship that we may be as members of one body Are you then prepared, my friends ! to take this step to lay the basis of the long desired union by accepting this principle of peace, *viz.*, that as we regard those *Rishis* and *Avatars* of yours, who are accepted and highly revered by millions of your people, as truthful and righteous servants of God, you also may in a like manner believe with a sincere heart in the prophethood of our Holy Prophet, Muhammad, upon whom be peace and the blessings of God. My countrymen ! I entreat you to join with us in advancing towards that goal of peace and union for which we have already started, and thus deal a death-blow to the hatred and ill-feeling which is eating away our country."

It is well-known that Islam considers the prophets mentioned in the Bible to be true prophets of God, but though the Holy Quran plainly said that "of the prophets that have passed in the world there are some that We have mentioned to thee

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(in the Holy Quran) while there are others whom We have not mentioned to thee," meaning by the first the prophets of the Bible, the chief of whom are mentioned in the Holy Quran, and by the second the prophets that appeared in other countries and were not mentioned by name in the Holy Quran, yet the Muslims have been slow to recognise the prophets of other countries. The early Muslims when they first came into contact with the Persians recognised *Zoroaster* as belonging to the second category in the verse quoted above and some Muslim saints expressed favorable opinions as regards Rama and Krishna on the basis of that very verse, but the broad principle of religious union as stated above was first laid down by the Promised Messiah, and its reasonableness and attractiveness coupled with the harmony which it can produce in the world are, no doubt, the strongest recommendations for its general acceptance by the followers of all religions, and the most exclusive and narrow religions must give way before it if they are ever willing to be amenable to reason. The religion of the future must, no doubt, start upon this principle as its basis and the future generations shall, when they learn to live in peace and union with each other, express their great gratitude to the Messenger of Peace who first inculcated it.

The founder of the Ahmadiyya movement was engaged at Lahore, in working out in full the plans upon which union could be promoted between the Hindus and the Muhammadans by the recognition of this principle when death overtook him. But he had done his work. The prophets of God are raised only to sow the seed, and when they have done it they are called back, the seed that was sown by them continuing to grow. Thus it was in the case of the Promised Messiah. He had said all that he had to say and delivered his message to the world, and the seed sown by him would, no doubt, grow after him into a fruitful tree. "The Message of Peace" is the last message of the great Messenger of Peace to this world.

The other message of peace which Ahmad delivered was his teaching against *Jehad*. He showed conclusively that the Holy Prophet did not undertake any war for the propagation of Islam, but that he was compelled to resort to fighting in self-defence and to establish religious liberty. But the death-blow to this erroneous doctrine was dealt by Ahmad's learned exposition of the doctrine relating to the advent of the Mahdi. The general Muhammadan belief, before Ahmad threw light upon the doctrine, was that in the latter days a man named Mahdi would appear at the head of an army and vanquish all non-Muhammadan powers putting to the sword every non-Muslim individual who refused to accept Islam. The name of the Mahdi has for this reason been always associated with bloodshed and disturbances, and wherever a man set up his claim to Mahdism the masses flocked round his banner and became a menace to public peace. It was this doctrine which supplied nourishment to the doctrine of *Jehad*, for if Almighty God was to send a messenger to slay non-Muslims, why should not any other Muhammadan do this meritorious deed by murdering an unbeliever. The doctrine of *Jehad* could, therefore, never be uprooted unless and until the doctrine relating to the advent of a Ghazi Mahdi was falsified. It was only from this point that a death-blow could be dealt to the doctrine of *Jehad* and such a blow was dealt by the founder of the Ahmadiyya movement. The Mahdi, he showed, was to establish the superiority of Islam not by brute force but by heavenly signs and by pointing out the excellence of its teaching. There was great opposition as the belief was deep-rooted but so clear was its exposition and so conclusive the arguments in its favour that the deadliest enemies of the movement, the very Mullahs who at first prepared *fatwas* of heresy against the upholder of these views, have ultimately recognised its reasonableness. Thus have two dangerous doctrines been swept off with one stroke and a principle of peace has been established in their place. Even those who do not accept Mirza Ghulam Ahmad as the Promised Mahdi will still not be prepared to cherish a belief in the advent of a Ghazi Mahdi because they have come to know that such a doctrine is a blot on the face of Islam.

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Press Notices on the death of the Promised Messiah.

Below we give quotations from some Indian newspapers that have noticed the death of the founder of the Ahmadiyya movement. In reading these notes it should be borne in mind that religious prejudice was strong against the deceased leader in certain quarters. We do not intend to criticise these remarks, but we might be allowed to contradict in the beginning the estimate of the adherents of the movement and the probable date of the birth of the founder which may more correctly be placed at 1836 or 1837.

The Civil and Military Gazette, Lahore:—

"Mirza Ghulam Ahmad Khan of Qadian in Gurdaspur District, who died at Lahore last Tuesday at the age of 69, was a notable Muhammadan preacher and founder of the Qadian sect said to number twenty thousand adherents. The Mirza, who was held in great respect, was many years ago in the service of the Government, but resigned in order to devote himself entirely to religious and educational work. Himself a landowner and *jagirdar*, Mirza exerted his influence with his co-religionists to support law and order. He had come to Lahore on a mission of peace to arrange for the establishment of a society to promote harmony and union between Hindus and Muhammadans. A couple of days before his death he interviewed several Hindu gentlemen of position in Lahore seeking their co-operation for the carrying out of his idea. His remains were taken to Qadian, the head-quarters of the sect of which he was the founder and head, and the funeral ceremonies will take place there."

The Pioneer, Allahabad, May 30th:—

"If one of the Prophets of Mount Carmel could return

from the upper world and resume his mission among mankind, he would hardly be a more incongruous figure among Twentieth Century surroundings than was Mirza Ghulam Ahmad Khan of Qadian, whom death has overtaken, as it overtakes all in these days, at his home in the Punjab. Of late years the Mirza under the influence of advancing years had relapsed into quietude, but at one time his name was as familiar to people out here as that of Dr. Booth. His position as a Muhammadan theologian we are not qualified to appreciate: but it is certain that he had at one time a very large following, the result of his personal influence and teaching. Mirza Ghulam Ahmad never doubted of himself or his calling and believed with absolute sincerity that he had been endowed with inspiration and of superhuman powers. But instead of living in the Eighth century B.C., his lot was cast in the Nineteenth A.D., and he had to accommodate himself to his surroundings. So instead of going off to the desert and taking up his abode under a guard or in a cave, he took in the newspapers, joined in current controversies, remained a good citizen and a loyal adherent of the British Government. Yet sometimes the other side of his nature would get the upper hand, as when he challenged the astonished Bishop Welldon to a contest of miracles after the manner of Elijah and the priests of Baal, the result to decide once for all which was the true religion. Even then the Mirza was ready to accept every modern guarantee against deception, but the Anglican champion would not take up the appeal

. Those who have moved the world in religion have been much more akin to Mirza Ghulam in temperament than to a modern Archbishop of Canterbury. Had Ernest Renan been in India during the last twenty years, he would certainly have gone and studied the Mirza, and the result might have been some added flashes of insight in the wonderful account of the prophets of Israel. Our insular instincts do not encourage such affinities, and the result is that our theological literature is what it is—stamped with the limitations of the

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Deanery and the Close. In any case the Seer of Qadian was a man who does not come every day. Peace to his ashes."

The Unity and Minister, Calcutta, (7th June):—

"Death has been announed of Mirza Ghulam Ahmad, known as the prophet of Qadian in the Punjab. The deceased was a very interesting personage. It has been evident from the days of the caliphs that the different traits of Muhammad's character were respectively parcelled out among his disciples. The spirit of devotion peculiar to the Prophet of Arabia prevailed in a prominent measure in some, the zeal for aggressive propagandism was the special trait of others and kindness and humility were inherited by some others. The Qadian prophet was endowed with the gift of prophecy. He claimed inspiration in his teachings and declared himself as the prophet. By the force of character and conviction, he gathered around him about twenty thousand adherents. He was a good scholar and was well-versed, not only in the tenets of his own religion, but of Christianity and Hinduism. His magazine entitled *Review of Religions*, which was ably conducted, showed an acuteness of his power of criticism. He too was imbued with the idea of harmony of religions which so much pervades the religious world at the present time. He tried to reconcile the essential traits of Hinduism with those of Christianity and Muhammadanism, but he exposed unsparingly some of the doctrines of the Christian religion which he believed to be erroneous. He always tried to preach loyalty to the Government and the Loyal Manifesto issued by him some time ago did great good to his followers and fellow-believers. The death of such a man cannot but be deplored by the community."

The Aligarh Institute Gazette:—

"The deceased was an acknowledged writer and the founder of the 'Mirzai' sect. Born in 1839 or 1840, he received a thorough education in Oriental sciences. To his last day he

was a lover of books, and shrank from all mundane occupations. For some years he was a state servant at Sialkot, but having resigned his post returned to his home at Qadian in the Punjab. From 1874 to 1876 he wielded his pen against Christians, Aryas and Brahmos. In 1880 he began his career as an author. His first book was a defence of Islam to which he invited a reply, offering a reward of Rs. 10,000. He claimed to be the appointed Messiah for the 19th century. In 1889 he began to make disciples, of which he is reported to have had 15,000. He often met the learned of other faiths, and was on several occasions denounced a *kafir*. He was several times hauled up in law-courts, and has left behind fully 80 books written by himself, of which twenty are in Arabic The deceased was undoubtedly a great champion of Islam”

The Arya Patrika, Lahore :—

“Every man has both lights and shades in his life, and it is humane to see the bright side when he leaves the world. Mirza Qadian with all weaknesses professed to live a great part of his life for a religious cause, and whatever might have been the merits of his personal views on matters of religion his name is connected with a religious society which he has organised. Muhammadans will judge best the part played by Mirza towards the progress of Islam, but one notable mark in his teachings which others can see was a broader and more tolerant view of the religion of Muhammad than is ordinarily found among the Muslims. The attitude of Mirza towards the Arya Samaj was never friendly, and his personality excites conclusive emotions in our breast when we remember the past history of the Arya Samaj.”

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A Christian Sect of Russia.

Christianity is still giving birth to more sects than any other religion. In Russia, John of Cronstadt has a very large following, and like other prophets of Christianity he also pretends to be a healer. Like a true Christian of old days he hates the Jews and instigates their persecution and massacre. He has twice prophesied the end of the world apparently without success as both dates have passed away. The first time he fixed the end of the world in May 1905, and after it was falsified he fixed the date as 12th January 1908. Christian prophesiers have always been very anxious to bring about the end of the world, but unfortunately for them, or rather fortunately, it has not come. The early Christians never thought that another century would see the world in its normal condition, and the very Bible prophecies which were interpreted as foretelling the end of the world in the first century of the Christian era are after the lapse of two thousand years interpreted with as much plausibility as foretelling that disaster within our own time, with as disappointing a result as was witnessed in the earlier generations. John of Cronstadt has, however, been actually a gainer, though a loser in reputation, by these prophecies. Thousands of people are said to have sold all they had in expectation of the coming end and given the proceeds to their prophet. The incorrectness of the prophecy was easily explained where there were so many dupes to believe. It was said that the end was delayed by the intercession of John himself who seeing that the sinners were not ready interceded for them.

The worst feature of the sect is its daring immorality. The *Truthseeker* of New York is responsible for the following :

"Their proceedings have grown so scandalous that the police have been obliged to interfere and shut their 'refuges,'

as their places of worship are called, in many towns. They celebrate their rites by all kinds of orgies. They abduct young boys and girls for immoral purposes. Their retreats which are supposed to be convents for men and women, are nothing less than hotbeds of immorality where the 'Johannites' tempt the young people of the neighbourhood. Those who fall under their influence pay for the introduction to these places and for initiation in the black magic that is practised there.

"To understand the mixture of religious fanaticism and viciousness that is rife among the 'Johannites' one must bear in mind that Russians are a very mystically inclined as well as a sensuous people. This is why, under the pretense of religion, the most terrible abuses are practised, not only among the 'Johannites,' but among many other sects, who, having been formed with the purest possible intentions, rapidly fall into hands of visionary and vicious fanatics. One terrible practice these Johannites have adopted is that of telling the peasant that all children who are born now are little devils, Anti-Christes who must be stamped out immediately after their birth. It is easy to see how such a theory encourages looseness of morals among their followers, and it was doubtless invented as an excuse for the orgies which take place in the refuges. Added to this, obscene literature of the worst kind is scattered wide-spread by them. Several cases have lately occurred in which children, born delicate and developing slowly, have been taken out into the fields or forests at the instigation of 'Johannites' and stoned to death among the wild shrieks and dances of the murderers."

Does not the doctrine of atonement afford satisfaction in all such cases?

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**THE MANAGER,
"Review of Religions,"**

Qadian, District Gurdaspur, India.

Artistic Printing Works, Lahore.

Vol. VII.

No. 7.

THE REVIEW OF RELIGIONS

JULY 1908.

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QADIAN,

DISTRICT GURDASPUR, PUNJAB, INDIA.

Annual Subscription, Rs. 4. — Single Copy, As. 6

THE REVIEW OF RELIGIONS.

VOL. VII.]

JULY, 1908.

[No. 7.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

The Message of Peace.

(By the late Mirza Ghulam Ahmad, the
Promised Messiah and
Mahdi.)



*O my powerful God ! my beloved guide! guide us into the path by walking in which Thy truthful and sincere servants taste of the sweetness of union with Thee, and keep us off from ways which are traversed by those who are moved by revenge or hatred or the attainment of sensual desires or worldly ends. My beloved countrymen all of us, whether we are Hindus or Muhammadans, are, notwithstanding hundreds of differences, at one in believing in a God who is the Creator and Lord of the world. Moreover, we have a common cause not only because we are all human beings, but also because being denizens of one and the same country are truly as neighbours to each other. It is, therefore, meet that we should live as true and sincere friends and sincerely sympathize with

*This is the translation of a paper written by the late Mirza Ghulam Ahmad during the last two or three days of his life and it was intended to be read at Lahore on the 31st May, but the death of the writer prevented this arrangement, and it was read on the 21st June at the University Hall, Lahore, in a gathering of over five thousand men including most of the respectable leaders of Hindu and Muhammadan society. Mr. Justice P. C. Chatterjee was in the chair.

each other in temporal as well as religious difficulties so that we may be as parts of one whole or members of one body.

My dear countrymen, that religion does not deserve the name of religion which does not inculcate broad sympathy with humanity in general, nor does that person deserve to be called a human being who has not a sympathetic soul within him. Our God has not made any invidious distinction between different peoples and He is not unjust to any. The powers and faculties which He granted to the ancient people of India were also granted to the Arabs, the Persians, the Syrians, the Chinese, the Japanese, the Europeans and the Americans. For all the earth of God serves alike as a floor, and for the sake of all the sun, the moon and the stars give their light and perform such other functions as God has charged them with. All people alike derive benefit from air, water, fire, earth and other things created by God and all equally use the produce of the earth, its corns and its herbs, its flowers and its fruits. These are the broad Divine morals which give us a lesson that we should also do good to all our fellow-beings and should not have contracted views and narrow sympathy. My friends, know it for certain that whichever of us two people shall not revere the Divine morals and shall make its national character opposed to those high and pure morals shall soon be destroyed, and not only shall that generation suffer alone but even the children of that people shall suffer the evil consequences. Since the world was created, the righteous of all countries have borne testimony that there is water of life in the Divine morals, and that the physical life of man depends on his imitating the Divine morals which are the fountain-head of peace and safety.

The Holy Quran opens with a verse which teaches this broad doctrine. The first verse of the "Opening" chapter of the Holy Quran says : *الحمد لله رب العالمين* i.e., "All perfect and pure attributes belong to God who is the Lord of all the worlds."

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The words used here are so general that they include all the different people, different ages and different countries. The opening of the Holy Quran with a verse which is so broad in its significance shows clearly that the Holy Quran refutes the doctrine which sets limits to the vast and unlimited grace and sustenance of God reserving the manifestation of these attributes for a single people to the exclusion of all others as if the latter were not the creation of God or as if after creating them Almighty God had utterly forgotten them or thrown them away as useless and futile things. For instance, the Jews and the Christians to this day believe that all the prophets and messengers that have appeared in the world have come only from a single branch of the great human family, *viz.*, the Israelites, and that God has always been so displeased with all the other nations of the world that even finding them in errors and ignorance, He has never cared for them in the least. Even Jesus Christ is reported to have said that he had been sent only for the lost sheep of the house of Israel. A claim to Divinity, if we admit this claim in the case of Jesus for the sake of argument, is wonderfully inconsistent with such narrow and contracted views. Was Christ only the God of the Israelites, and was he not equally the God of other people, that he declared himself to have no concern about the guidance and reformation of other people ?

In short, it is an essential doctrine of the Jewish and Christian faiths that all the messengers of God were raised from among the Jews and that all the books were revealed only to members of a single tribe. According to the Christians, further, Divine revelation stopped with Jesus and the source of inspiration was for ever sealed after him. Beliefs similar to these are also entertained by the Arya Samaj. Like the Jews and the Christians who regard prophecy and revelation as the sole possession of the house of Israel and consider other

people unfit for the boon, the Arya Samajists believe that Divine revelation never outstepped the limits of India, but that Almighty God always chooses four *rishis* from the land of the Aryas and reveals over and over again the same text of the Vedas through them setting apart always the same language Sanskrit for the expression of His will.

Thus the Jews and the Christians on the one hand, and the Arya Samajists on the other, do not recognise Almighty God to be the Lord of the worlds, for if such were not the case, there is no reason that God, who is the Lord of all the worlds and of all people and not the Lord of the Israelites or the Lord of the Aryas alone, should have been regarded as choosing a single people for the manifestation of His will like a biased and one-sided man. It is, therefore, to refute this erroneous doctrine that Almighty God has opened His Holy Book with the verse quoted above. The Holy Quran is full of verses which clearly contradict the belief that prophets have been raised from one particular tribe or been sent to one particular country. It teaches by the introduction of many and varied comparisons that as Almighty God has been providing the physical necessities of every country according to its conditions and circumstances, so He also provided means for its spiritual training and the satisfaction of its spiritual requisites. The Holy Quran says in one place in the clearest words **وَلَا خَلَا فِيهَا نَذِيرٌ** i.e., "There is no people among whom a warner has not been sent."

In fact, it will be admitted without any discussion that the true and perfect God in whom we must all believe is the Lord of the whole world. His sustenance is not limited to a particular tribe or a particular age or a particular country, but He is the Sustainer of all people, the Lord of all ages, the King of all places and countries, the Fountain-head of all grace, the Source of every power, physical and spiritual, the Nourisher of all that is created and the Supporter of all that exists. The grace o

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God encompasses the whole world and encircles all people and all ages. It was ordained thus that no one might complain and say that Almighty God poured down His blessings upon such and such a people but did not grant those blessings to others, or that such and such a people received the gift of Divine revelation from Him but that others were not favoured with it, or that Almighty God revealed Himself through His word and signs and miracles in such and such an age but that He remained hidden at other times. He, therefore, extended His bounty to all and did not exclude any people from the all-comprehensive circle of His grace, nor did He deprive any age of His great blessings.

The Divine morals being so broad, it behooves us to imitate them. It is with this object, my countrymen, that I now place before you this short pamphlet entitled "The Message of Peace," and I pray with a sincere heart that Almighty God may inspire truth into your hearts and make manifest to you the sympathy that lies hidden within our hearts so that you may not ascribe it to any motive of self-interest. Friends, the next life remains hidden from the eyes of most people and that secret is revealed only to the few who are dead before they die, but the good or evil that may be done in this life can be easily seen.

Every body knows that union can remove difficulties which it is hard to remove otherwise. It, therefore, behooves the wise man that he should seek the blessings of union. The Hindus and the Muhammadans are two people living in this country about whom it is impossible to conceive that the one can at any time by the use of force expel the other from its home. On the other hand, the ties which unite them are so strong that it is impossible to cut them asunder now. If one of these two nations is visited by any general destruction, the other cannot stand aloof and witness the scene but must suffer with its neighbour. If one of these two nations will try to bring the other into contempt with disdain and pride, it shall

itself be branded with the same contempt. And if one of them does not sympathise with the other, it shall also suffer the evil consequences. If a person belonging to one of these nations does anything to bring destruction upon the other, he is like the person who cuts the branch upon which he is himself sitting. My friends, you are all educated, and it is time that you should purge your hearts of enmity and hatred and advance in harmony and friendliness. The progress which you have made should serve to awaken your sympathy for your countrymen and neighbours. The difficulties one meets with in this world may be compared to a great desert which one has to pass through at a time when the heat of the sun is scorching, and to allay the heat and quench the thirst in this perilous journey is needed the cold water of union and harmony.

My friends, I invite you to peace at a critical time when both nations stand urgently in need of peace and agreement with each other. Many are the trials and disasters which have been sent upon this world. Earthquakes and famine and plague have wrought havoc, and Almighty God has also informed me that if people do not repent of their evil deeds and do not forsake evil ways, more terrible disasters still will visit our globe, and one disaster shall not leave us before another makes its appearance. At length men will be in great distress and will begin to ask as to what was going to happen. Many shall become like mad men because of their sufferings. Take care of yourselves, brethren, before those days arrive, and let the Hindus and the Muhammadans unite together. If one of them is doing any wrong to the other which interferes in the union, let it at once give up the doing of that wrong, otherwise it shall be wholly responsible for the enmity and hatred between the two.

It may be said that union cannot be brought about when religious differences are making the split larger and larger every day. But the truth is that no religious difference is

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worth consideration unless both sides are guided by principles of wisdom and justice. In this case, however, the differences are sure to be settled because with reason as our guide we can easily arrive at a satisfactory solution. As regards the minor differences, they need not trouble us as they do not cause any hinderance in the desired union. It is only when one party abuses the religious leaders of the other or calls its sacred book as the fabrication of man that religious differences cause a wide breach and become like an impassable gulf between the two communities.

Besides this, the lovers of union will be glad to learn that the teaching of the Quran is not opposed to the Vedic teaching, but that it is met with in some one or other of the different schools that accept the Vedas. For instance, though the newly risen sect of Hinduism, called the Arya Samaj, gives it out as the fundamental doctrine of Hinduism that Vedic revelation has sealed the Divine revelation for ever, but the great Avatars of the Hindu faith who are followed by tens of millions of the people of this country have by their claims of being the recipients of Divine revelation shown the falsehood of this principle and broken the supposed seal. An example of this is to be met with in the person of the renowned Krishna who is accepted as an *avatar* by vast numbers of Hindus in Bengal as well as here and who claimed to be the recipient of Divine revelation. His followers go so far as to consider him God in flesh, but there is no doubt that he was the prophet and *avatar* (a manifestation of the Divine Being) of his time and Almighty God revealed to him His holy word.

In the latter days of Hinduism, another example of the same kind is to be met with in the person of Nanak whose righteousness and sanctity have an unsullied reputation in this country and whose followers are known as Sikhs and number not less than two millions. Nanak openly claimed to be the

recipient of Divine revelation and evidence of this is met with in the Granth as well as the *Janam Sakhis*. In one place he says that it was revealed to him by God that Islam was a true religion. It was for this reason that he performed a pilgrimage to Mecca and obeyed the injunctions of the Islamic law. It is doubtless true that miracles and signs were witnessed at his hands, and it is equally true that he was one of the chosen and righteous servants of God whom God had made to drink deep of His love. He was born among the Hindus to bear witness to the fact that Islam was a Divine religion. Any one who sees his sacred relics at Dera Baba Nanak which bear the clearest testimony to his profession of the Islamic formula of faith لا اله الا الله محمد رسول الله, i.e., "There is no god but God and Muhammad is the Apostle of God," or those at Guru Har Sahai in the Ferozepur District among which is the Holy Quran, shall not hesitate for a moment to declare that Nanak had, with the help of a pure heart and a pure nature and sincere exertions in the way of God, found out the deep secret which remained hidden from the eyes of the Pundits. Thus Nanak, by his claim to be the recipient of Divine revelation and by the signs which he showed, completely refuted the doctrine according to which no revelation can be granted after the Vedas. It is undoubtedly true that the person of Nanak was an embodiment of Divine mercy for the Hindus, and he was, as it were, the last *avatar* of the Hindu religion who tried hard to purge the hearts of the Hindus of the great hatred which they entertained against Islam, but to the great misfortune of this country the Hindus did not avail themselves of the holy teachings of Nanak. On the other hand, the Pundits of the Hindu religion persecuted this great man only because he admitted the truth of the religion of Islam. He had come to bring about a union between Hinduism and Islam but he was not listened to. Had the Hindus acted upon his teachings, all differences between the Hindus and the Muhammadans

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would have come to an end and they would have been a single nation to-day. Ah, how sorely it grieves us that a great benefactor came into this world and passed away but ignorant men preferred to remain in the dark and refused to be illuminated with his light. He, however, showed it conclusively that the door to Divine revelation is never closed and that heavenly signs are always manifested at the hands of His chosen servants. He also bore witness that the enmity of Islam is the enmity of light.

My experience in this matter is the same as the experience of those sages of the past. I can also testify that revelations and inspirations of God are never intercepted, but that He speaks even now as He spoke in the past, and that He listens to the prayers of men in our own days as He listened in days of yore, and that none of His perfect and holy attributes has, or shall ever, become useless. For nearly thirty years I have been favoured with the word of God and He has manifested hundreds of His signs at my hands which have been witnessed by thousands of men and published in books and papers. There is no nation that has not witnessed a sign.

In the face of this strong and cumulative evidence, the teaching which is attributed by the Arya Samaj to the Vedas, viz., that the door to Divine revelation was closed with the revelation of the Vedas, can by no means be admitted as true or reasonable. This doctrine has wrought another great mischief, for it is on its basis that all other books claiming to be revelations from God are treated by the Arya Samaj as fabrications of men, though they can furnish much stronger proof of their truth and heavenly origin than the Vedas, and though the hand of Divine assistance and help is clearly witnessed working in their support and the supernatural signs of God bear testimony to their truth. How can it then be said that those books are not from God while the Vedas are Divine revelation? And as the person of God is hidden behind many

screens, reason requires that He should have manifested Himself in different countries through different books revealed to His prophets and messengers chosen from among different people so that they might easily find access to God. It is impossible to conceive that the God who is the Lord of the whole world, who brings out His sun upon all people from East to West and who sends down His rain upon every tract of land according to its needs,—the same God should in matters spiritual be so narrow-minded as to limit His favours for ever to one people, one country, one language and one age. Certainly no one with common sense will be able to realize the logic according to which Almighty God is able to listen to and understand the prayers of men in their different languages, but cannot reveal His word in any language except the Vedic Sanskrit, having as it were a strong hatred for the others. This is a mystery which no one has been able to solve hitherto. As for myself, I look upon the Vedas as free from all teachings which are not only opposed to reason but also ascribe favouritism and narrow-mindedness to the Divine Being. The truth is that when a long time passes over the revelation of a book, its followers, either intentionally or carelessly, from personal motives or through ignorance, make some additions and alterations in it, which being the expression of their personal views give rise to different schools and sects.

The resemblance between the Hindus and the Jews with regard to their respective views concerning the scope of Divine revelation is striking. As the Aryas believe that the revelation of God has always been limited to certain Arya families in this land of the Arya people and has always found expression in a single language, the Vedic Sanskrit, which is for this reason considered to be the Divine language, the Jews entertain similar beliefs with regard to their own family and their own language and their own books. According to the latter's belief, Hebrew is looked upon as God's favourite language

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and the Israelites His favourite people, and any one who claims to be a prophet of God, but does not belong to their tribe and speak their language. must be considered as a false prophet. Remarkably striking as this resemblance may appear, there are other sects who while they lay claim to still older revelations have their views marked by the same narrow-mindedness. There are, for instance, the Zoroastrians who look upon their religion as millions of years older than the Vedas. A consideration of all these circumstances leads us to the conclusion that the idea of limiting Divine revelation to one's own language is based upon ignorance and strong prejudice against others. In early times it was very seldom that one people knew much about another or one country was acquainted with the conditions prevailing in another, and the natural outcome of the limited means of intercourse and inter-communication was that wherever a prophet appeared among a people and a book was given to them for their guidance, they thought that they were the only recipients of Divine revelation in the world and that true guidance was only given to them. This belief has been the source of a great many evils, and strong prejudice against the religious books and religious leaders of other people ultimately developed into the severest hatred and enmity. For a long time one people remained ignorant of another, and one country was *terra incognita* for another, so much so that the learned men of India thought the Himalaya mountains to be the boundary wall of the world beyond which there was no land inhabited by mankind. With the growth of knowledge and the advancement of civilization in its early stages, different people came to know something about each other. But at this time the false beliefs relating to Divine revelation and the appearance of prophets and the revelation of sacred books had taken a deep root in the hearts of men and every people believed from the core of their heart that their country alone was the seat of the manifestation of the glories

of God. As in those days, barbarous passions ruled supreme in the heart among almost all the people, and the reformer who thought of uprooting an established evil usage was met with the sword, therefore no one dared to bring about peace and union between contending religions by cooling down blood which was heated by the ideas of self-glorification. Gautama Buddha tried to bring about this union. He did not believe the Vedas to be the first and the last revelation of Divine will, nor did he subscribe to the doctrine that Divine revelation was limited to one country, one people and one language, and thus he dealt a death-blow to the pretensions of the Brahmans who monopolised all connections with the Divine Being for themselves and their country. The departure this great reformer made from the narrow views of his predecessors brought him face to face with many persecutions from his opponents. He was called an agnostic and an Atheist, but he was no more an Atheist than are the broadminded and cultured persons who reject the Divinity of Christ because they are unable to conceive a God who should suffer death on the cross. Thus was Buddha misrepresented and his opponents brought many false charges against him and circulated false reports concerning him. At last he was expelled from his home in India, and to this day the Hindus affect to look with contempt upon the great success to which the religion of Buddha attained. But as Jesus said, "a prophet is not without honour save in his own country and house" (Matt. 13 : 57), and Buddha also attained a marvellous success in his mission after he had gone to another country. At present one-third of the human race is said to own this religion, the centre of its activity still being China and Japan, though it has spread as far as Russia and America.

To revert to the original subject, when the followers of one religion were ignorant of the religions prevailing in other countries, it followed as a natural consequence that every community depended on its own book and its own creed as the

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sole repository of truth. The result of this dependence was that when the inhabitants of different countries began to have intercourse with one another and when one people came to know the creed followed by another, each found it difficult to approve of the alien creeds. Fancy had invested every religion with certain peculiarities and excellences and it was no easy task to divest it of the imaginary excellences which it was supposed to possess. Consequently the adherents of every religion gave themselves up to the refutation of the rival religions. The followers of Zoroaster, for instance, affirmed that there was no religion comparable with their creed, that prophethood was confined to the Zoroastrian dispensation and that their scriptures were the oldest of all books so much so that even the Vedas paled into insignificance when compared with their scriptures in point of antiquity. The Hebrews again were not behind any other people in claiming peculiarities for their religious system. They went so far as to fix Syria as the land where Divine Throne was laid, never to be removed to any other country. Only the elect of the Jewish race were held to be eligible for the sacred office of a prophet, and they were expressly forbidden to preach to other people. Revelation was held to be a gift which could be bestowed only on a member of their own race, and if there appeared any claimant among any other people, he could only be an impostor.

Exactly identical views prevailed among the inhabitants of Arya Varta. According to them, Prameshwara is practically only a Raja of their own country, a Raja who does not even know what is happening in other parts of his dominions. The belief is cherished with not a semblance of reason that Prameshwara has taken a fancy to the climate of India and has never taken it in His head even to make a progress in other countries to enquire into the condition of His wretched subjects living in those lands, whom He has left to themselves ever since He created them.

Friends, ponder and say whether such beliefs are acceptable to reason or whether there is any thing in human nature which responds to such doctrines. I can not see how a rational being can believe on the one hand that God is the Lord of the whole universe and assert on the other that He has withdrawn His patronage from the whole world and that His kindness and mercy are limited to one particular country. Is there any thing corresponding to this in the physical world? If not, why is His spiritual Law then based on partiality?

If we exercise our reasoning faculties, we can judge of the merits or demerits of a thing from its results. So judge this question from its results. Need I tell you what must be the outcome of insulting and reviling those holy prophets whom millions of men from all ranks of society hold in high reverence and whom they think it a pride to follow. There is no community but must have more or less tasted the fruit of this. Dear countrymen, long experience and repeated trials have proved that to speak disrespectfully of the holy leaders of other people and to hurl invectives at them is a poison which not only undermines the body, but also destroys the soul and thus carries a two-fold ruin in its wake. A country cannot enjoy peace when the different races inhabiting it find fault with the religious leaders of each other, and two communities cannot live in harmony with each other when one or each of them speaks insultingly of the spiritual guides of the other. One must have his feelings stirred up when one hears one's prophet or leader openly insulted. Particularly Muhammadans are a people who without calling their Holy Prophet God or a son of God believe him to be greater than all other righteous men that were born of a woman. So it is in no case possible to live on peaceful terms with a true Muslim unless the Holy Prophet is invariably spoken of in respectful terms.

We, the Muhammadans, on our part, never speak disrespectfully of the prophets of other people. On the other hand,

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our belief is that all the other spiritual leaders of people who ever lived on this earth, who were accepted as true prophets by millions of men, who won the respect of a large portion of the human race and who have been held in esteem for a long period of time, were the true prophets of God, the above circumstances alone constituting a sufficient evidence of their truth with us. If they had not been sent by God, they would not have found acceptance with millions of men. God never grants to others the honour which He gives to His chosen ones. If an impostor sits in the seat of the elect of God, he is soon brought to naught.

It is on the basis of this principle that we regard the Vedas as from God and believe the *rishis* to be holy and sacred personages. It is true that the teachings contained in the Vedas in their present form have failed to make any people the worshippers of one God, nor were they adapted to fulfil that purpose, and the idolaters, the fire-worshippers, the sun-worshippers, the Ganges-worshippers, the believers in thousands of deities, the followers of Jainism and the professors of the *shakat mat*,—in short all sects of Hinduism that are to be found in India base their respective creeds on the Vedas, the Vedas being so ambiguous that every sect derives its doctrines from them; yet our belief according to the Quranic teaching is that the Vedas are not the fabrication of man, for a human fabrication has not the power of drawing millions of men towards itself and of firmly establishing a system that may endure for ages. Indeed we have not found the Vedas teaching the worship of stones anywhere, but they teem with adoration of fire, air, water, the moon, the sun, etc., and there is not a single verse in them forbidding the worship of these objects. Who should decide, then, that all the long established sects of Hinduism that worship the objects named above are in error and only the new-born sect of the Arya Samajists is in the right? Those who worship various objects have the clear evidence of the Vedas on

their side, and the Arya Samajists who assert that *agni* (fire), *vayu*, (air), *jal* (water,) etc., are only the names of the Divine Being make an assertion for which there is no proof. They have raised a question which has not yet been satisfactorily settled. Had this point been satisfactorily settled, there was no reason why the learned Pundits of Benares and other Hindu cities should not have accepted the views of the Arya Samajists. Though this new sect has been exerting itself to the utmost in disseminating its new doctrines for the last 30 or 35 years, yet very few Hindus have fallen in with their views and the number of the Arya Samajists shrinks into insignificance when compared with the number of the Sanatan Dharmists and the followers of other Hindu sects, and the doctrines of the Arya Samaj seem to have made little headway among the other sects of Hinduism.

Similarly the doctrine of the Niyoga is attributed to the Vedas. Human nature revolts at this hateful doctrine. But, as I have already said, we cannot believe this to be the teaching of the Vedas. On the other hand, we are strongly disposed to believe that such teachings were afterwards attributed to or inserted in the Vedas from selfish motives. Veda being a book of great antiquity, it is very likely that various additions and alterations were made in it by the Pundits of subsequent generations. That millions of people have been believing it to be the Word of God is, however, a sufficient reason of its truth, for it is impossible that the word of an impostor should enjoy the honour which the Vedas have enjoyed.

When we, in spite of many obstacles in our way, believe the Veda to be the Word of God, merely through fear of God, and attribute the errors to be found in its teachings to subsequent writers, why is it, then, that most savage attacks are made against the Holy Quran which teaches unity of God from beginning to end, which nowhere teaches the worship of the sun, the moon or any other object, but on the other hand says in plain

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words: لا تسجدوا للشمس ولا للقمر واسجدوا لله الذى خلقهم i.e., "Do not bow in worship before the sun, nor before the moon, but prostrate yourselves before the God who created them." Besides, the Quran has with it the testimony of old signs and fresh signs and shows the face of God like a mirror. Why do not the Arya Samajists, then, deal by us as we deal by them? Why is it that the seed of discord and enmity is sown in the land? Can it be expected that this will bear good fruit? Is it fair dealing to cast stones at one who offers flowers and to throw dung at the man who holds out milk?

If, in order to have complete peace, the Hindu gentlemen and the Arya Samajists are prepared to accept our Holy Prophet, may peace and the blessings of God be upon him, as a true prophet of God and give up denying and insulting him, I will be the first man to sign an agreement to the effect that we, the members of the Ahmadiyya sect, shall always continue to believe in the Vedas and to speak of the Vedas and the *rishis* in the most respectful terms and bind ourselves to pay to the Hindus a penalty of Rs. 300,000 in case we fail to fulfil the agreement. If the Hindus cordially wish for this peace, they should also sign a similar agreement. This agreement will be as follows: "We believe in Muhammad Mustafa, may peace and the blessings of God be upon him, and regard him as a true prophet. We will always speak of him respectfully as a true believer should. And if we fail to fulfil this agreement, we shall pay to the leader of the Ahmadiyya movement Rs. 300,000 as a penalty for breach of agreement." The members of the Ahmadiyya sect now number not less than four hundred thousand and the sum of Rs. 300,000 is not a large sum when we consider the number of the Ahmadis. The Muhammadans that are outside the pale of the Ahmadiyya sect have no uniformity in their views and aims; they recognise no leader whom they think themselves bound to obey. So I cannot say whether they

would join hands with us. Even I am yet regarded by them as an infidel and an Anti-Christ, still I hope when the Hindus make this compact with me, the other Muhammadans will not be so foolish as to have their Holy Prophet abused by speaking insultingly of the scriptures and the leaders of so good mannered a people. In that case, they themselves will be to blame if the Hindus retaliate, for they themselves will be the cause of the abuse. Such a conduct being inconsistent with gentlemanliness and decency, I do not think the other Muhammadans will permit themselves to say anything derogatory to the honour of the Hindu scriptures and the Hindu *rishis* after the compact has been made. But in order to make the agreement strong and sure, it will be necessary that it should be signed by at least 10,000 intelligent men on both sides.

Dear countrymen, there is nothing like peace. Let us become one nation and one people by means of this compact. You see how much discord there is in the land and how greatly the country has suffered on account of this mutual refutation. Come, and try even now how great are the blessings of mutual approbation. This is the best means of bringing about a reconciliation. To try to have peace by any other means is like leaving alone a sore which is bright and smooth from outside, but is inwardly full of foul and putrid matter.

I need not stop here to discuss that the disunion that is daily increasing in this land is not solely due to religious differences, but that it is also due in part to worldly considerations. The Hindus, for instance, have always been desirous of having a share in the government of the country or of having at least their opinion consulted on important political matters, of bringing their grievances to the notice of the rulers and of being admitted to the higher posts of the administration like the Europeans. The Muhammadans made the mistake of keeping aloof from the Hindus in their endeavours to attain this object. They

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thought that as they were less in number than the Hindus, it was only the latter that were to reap the fruit of these exertions and so they not only held themselves aloof from the Hindus, but they even opposed them and acted as a hinderance in their way. The result was that the ill-feeling that already existed between them was much aggravated. I admit that these causes have also added to the original enmity between the two races, but I cannot believe that these are the prime causes of the mutual hatred. I do not agree with those who hold that the ill-feeling between the Hindus and the Muhammadans is not due to religious differences, but that it is solely due to political rivalry.

Every body can easily understand why the Muhammadans shrink from joining with the Hindus in claiming their lawful rights. Why did they always keep aloof from the Congress, and why at last when they saw that the fundamental principle on which the educated Hindus were acting was a right one, did they actually follow the example set by the Hindus, but not by joining the Congress but by starting a congress of their own, the All-India Moslem League? How can we account for the fact that though they have begun to do the very same thing that the Congress has been doing, yet they have not liked to join hands with the Hindus? Brethren! the real cause of this is to be found in religion alone. If these very Hindus embrace the Muhammadans to-day with the holy formula, 'There is no God but Allah, and Muhammad is His Apostle,' on their lips, or if the Muhammadans embrace Hinduism and begin to worship *agni*, *vayu*, etc., according to the injunction of the Veda, bidding farewell to Islam, all the differences that are now termed political will at once disappear, as if they had no existence at all. This shows that what lies at the root of the mutual hatred is religious antagonism. It is this religious

antagonism which when carried to extreme has caused streams of blood to flow. My Muhammadan brethren, since the Hindus look upon you as an alien people owing to your professing a different religion, and you regard them as an alien people for the same reason, it is impossible that your minds should be purged of hatred, unless the real cause that lies at the bottom of this hatred is removed. You may join hands with each other for some time like hypocrites, but real peace and tranquility can only be attained if you from the bottom of your hearts accept the Vedas and the *rishis* as from God, and your Hindu brethren likewise expel all malice from their hearts and accept our Holy Prophet as a true prophet of God. Remember and bear in mind that it is this course alone which can bring about a real union between you and the Hindus. It will act like water and wash away all dross from your hearts. If the time has come for the two long-separated people to unite, God will open their hearts to accept this proposal, as He has opened ours.

But, besides the above agreement, it will be binding on us to deal sympathetically by our Hindu brethren and invariably treat them with kindness and fellow-feeling. We shall have to abstain from everything that is likely to offend them, provided it is not one of the religious duties that are obligatory on us. So if the Hindus cordially accept our Holy Prophet as a true Apostle of God and believe in him, the gulf which separates us from the Hindus owing to our slaughtering the cows should also be spanned over. It is not obligatory on us to use everything that we think lawful. There are many things which we think to be lawful but which we never use. To be kind and tolerant to our fellow-beings is as important a religious injunction as to believe in one God, and it is not against the Law of God to abandon an unnecessary thing for a necessary one. Believing a thing to be lawful is quite different from using it. Religion consists in abstaining from the forbidden things.

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seeking the pleasure of God, showing kindness and sympathy to the creatures of God, believing in all the prophets that were raised from time to time for the reformation of the world, without making any distinction between them, and dealing kindly by all human beings ; that is the gist of Islam. But how is it possible for us to make peace with those who unjustly and without fear of God revile our Holy Prophet, may peace and the blessings of God be upon him, and persist in attacking and calumniating him? I say truly that it is possible for us to make peace with the snakes of the desert and the wolves of the forest, but it is impossible to be at one with those who make vile attacks against our Holy Prophet, whom we hold dearer than our fathers, mothers and our own selves. May we die Muslims; we will not do a thing which may result in the loss of faith.

I do not mean here to lay any unjust charge at the door of any particular community, nor do I intend to offend any people, but it is with a deep sigh that I am compelled to say that a great injustice is done to Islam and the Holy Quran. Islam was a holy and peaceful religion which never attacked the leader of any community, and the Quran was a venerable book which laid the foundation of peace among nations by accepting the prophets of all nations—an honour which is not shared by any other scripture. Regarding all the prophets of the world, the Quran says : لا نفرق بين احد منهم ونحن له مسلمون. "O Believers, say, 'we believe in all the prophets of the world and make no distinction between them, accepting some and rejecting the others,' If there exists any other revealed book with such peaceful teaching, let it be named. The Quran does not restrict the universal mercy of God to any particular family. It accepts all the prophets of the house of Israel, such as Jacob, Isaac, Moses, David and Jesus, and does not call any prophet of Persia, India or any other country, a liar or an impostor. On the other hand, it plainly declares that there have

been prophets among all people and in all lands and thus lays the foundation of peace among all peoples. But it is very painful to note that that prophet of peace has been reviled and treated with contempt by every people.

My dear countrymen, I have not said this to offend you and to injure your feelings. I from very good motives wish to tell you that those who have made it a point to abuse and attack the prophets of other communities as if it formed a part of their religion are not only sinners in the sight of God for their transgressions and for making unfounded attacks, but they are also guilty of sowing the seed of discord and enmity between different communities. If a person abuses another man's father or calumniates his mother, he really attacks the honour of his own parents, and if the person whose parents he has abused pays him back in the same coin, the man who took the initiative in the matter may fairly be held to be the cause of the abuse and must be regarded as the enemy of his parents' honour.

But mark how God teaches us manners and regard for others' honour. He says : لا تسبوا الذين يدعون من دون الله فيسبوا الله عدوا بغير علم i.e., "Do not abuse the idols of the idolaters for if you do it, they will abuse your God in return, because they do not know God." Thus, though, according to the teaching of the Quran, the idols have no worth at all, but God teaches the Muslims such good manners that He enjoins upon them to abstain even from abusing the idols and to use mild words, lest the idol-worshippers be excited and begin to revile God, and thus the Muhammadans themselves be the cause of having their God abused. Compare with this the conduct of those who abuse the great Prophet of Islam, speak of him in disgraceful terms, and make wild and savage attacks against his honour and character. Our Holy Prophet is held in such great

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honour by the Muslims that the great monarchs of Islam come down from their thrones when they hear his holy name and regard themselves as among the humblest of his servants. Is not this honour from God? To treat with contempt one who is honoured by God is to fight with God. Our Holy Prophet is that chosen prophet of God to aid whom and to show whose honour, God has shown great wonders to the world. Is it not the hand of God that has made 200,000,000 Muhammadans prostrate themselves on his threshold? Though every prophet had some proof of his truth, yet the proofs of the truth of the Holy Prophet which the world has witnessed and is still witnessing have no parallel in the history of any other prophet.

When the earth becomes corrupt with sin and evil, and mischief and transgression out-balance virtue, then the mercy of God demands that a messenger should be raised to reform the world. It cannot be denied that disease calls for a physician and the Hindu gentlemen can easily understand this. They believe that the Veda was sent when there was no flood of sinfulness on the earth. So when God sent a guidance at a time when the earth was free from corruption, was it not much more necessary that He should have raised a reformer at a time when a strong gale of sinfulness was blowing with great violence in every country? I do not think any of you is ignorant of the historical fact that when the throne of prophethood was graced with the Holy Prophet, it was a period of such darkness that no corner of the earth was free from vice and corruption, and, as Pandit Daya Nand himself bears witness, even in Arya Varta idolatry had taken the place of God-worship and corruption had found its way into the Vedic Dharma.

To the corruption prevailing at the time when the Holy Prophet made his appearance, Rev. Pfender, a European Missionary, also bears witness. He admits in his work, the *Mizan-ul-Haq*, that of all peoples the Christians were the most corrupt,

and their immoralities and vices were a disgrace to Christianity.

The Quran itself shows its need by saying *ظهر الفساد في البر والبحر* i.e., "both land and sea have become corrupt." This means that all nations, whether civilized or uncivilized, had become a hotbed of corruption.

Now when all testimonies show that in the days of the appearance of the Holy Prophet, of all people that lived in the east or in the west, that peopled the land of Arya Varta or were the denizens of the sands of Arabia, that had their abode in the islands or were settled on the mainlands, there was none that had a true relation with God and that misdeeds had corrupted the earth, cannot an intelligent man then see that that was the time when a great Prophet should have appeared on the stage?

The question may be asked, what was the reformation which that prophet brought about. I emphatically say that this question with regard to the Holy Prophet can be answered by a Muhammadan with a clearness and reasonableness with which no Christian, Jew, or Arya can answer the question with respect to his prophet.

The primary object of the Holy Prophet was to reform the Arabs. The Arabs were then in such a degraded state that they could hardly be called men. There was no evil but was to be found in them and there was no form of *shirk* but prevailed among them. Thieving and dacoity formed their business and the murder of a human being was with them like the trampling under foot of an ant. They killed orphans to appropriate their property and buried their daughters alive under the ground. They took pride in adultery and openly spoke of indecent things in their poems, which were immoral in the highest degree. Drinking prevailed to such an extent that no house was free from it, and in gambling they beat every other

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people. In short, they were a disgrace even to the beasts and the snakes of the desert.

But when the Holy Prophet rose to regenerate these people and when he devoted his whole attention to the purifying of their hearts and cast his holy influence on them, he worked such a transformation among them in a few days that from their savage state they rose to be men and from the stage of men they advanced to the stage of civilization and thus progressing step by step they became godly men and finally they were so annihilated in the love of God that they bore every pain with the utmost resignation. They were subjected to various kinds of tortures, whips were lashed at them with great cruelty, they were made to lie on burning sand, they were put in fetters, deprived of food and drink for days until they were almost at the doors of death, but they only stepped forward at every affliction. Many had their children slaughtered before their eyes, many were hanged by the neck in the presence of their children, but a contemplation of the steadfastness with which they laid down their lives draws tears from the eyes. What was it which drew them so powerfully towards Islam and worked such a change in them that they threw themselves on the threshold of a man who once walked about in the streets of Mecca, a poor, solitary and helpless man? It was the hand of God that was controlling their hearts; it was the spiritual attraction of the Holy Prophet which raised them from the depths of degradation to the sublime heights above.

The wonder is that before they embraced Islam, most of them were the mortal enemies of the Holy Prophet and were thirsty of his blood. I can not see there could be a greater miracle than that a poor, helpless and solitary man should have thus purged their hearts from malice and should have so drawn them towards himself that they cast away their costly robes and having donned sackcloth presented themselves before him like humble servants.

Some thoughtless men bring the charge of *Jehad* against Islam and assert that all these men were compelled to accept Islam by dint of sword. These men have passed all limits in their injustice and in concealing the truth. Alas, why is it that they intentionally turn their face from the real facts. Our Holy Prophet did not appear in Arabia as a king so that it might be supposed that as he had with him kingly majesty and power, therefore the people flocked to his standard in order to save their lives. It was as a poor, helpless and lonely man that he began to preach the unity of God and his own prophethood. What sword had he then, the fear of which caused the men to adopt his religion? If they did not accept his religion of their own free will, the forces of which king were summoned and whose aid was sought to compel them to adopt the religion? O seekers after truth, know it for certain that these charges are fabricated by those who are great enemies of Islam. Consult history. Our Holy Prophet was that orphan boy whose father passed away shortly after his birth and whose mother also died when he was yet a child of a few months old. Then the child, who had with him the protecting hand of God, grew up under the care of God unsupported by man. During the days of his orphanage and helplessness, he even watched the sheep of some persons. He had no guardian except God. He was twenty-five years old, but not even any of his uncles gave his daughter in marriage to him, for apparently he had no means to support his family. He was quite illiterate and knew no trade or profession. When he attained the age of forty, his heart was at once drawn towards God. There was a cave, named *Hira*, at the distance of a few miles from Mecca. He went to that cave alone, hid himself there and worshipped God. He was thus one day secretly occupied in Divine contemplation, when God manifested Himself to him and said: "The world has abandoned the path of God and the earth has become corrupt with sin, so I appoint you as My apostle that you may

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warn the people and invite them to God before Divine punishment should overtake them." This message filled him with fear and he humbly said in reply that he was an illiterate person. Then God opened his heart and filled his breast with Divine wisdom and spiritual knowledge and illuminated his heart. His holy spiritual power attracted the lowly and the humble people towards him and they became his devoted servants, but the great and the haughty girt up their loins to oppose him until at last they even determined to put him to death. Many of his followers, both male and female, were killed and at last the house of the Holy Prophet himself was besieged. But who can destroy a man whom God wishes to save? God sent His Word to the Holy Prophet informing him of the intentions of his enemies, bidding him to leave the city and promising him His assistance at every step. The Holy Prophet, accordingly left the city in the company of Abu Bakr and the two hid themselves in a cave, called Thaur, where they stayed for two nights. The enemy pursued them by following their footsteps and tracked them to their hiding place. The man who tracked them would go no further, saying either they were in the cave or they had ascended to the heavens. But who can encompass the wonders of the Divine power? God so showed His power that in a single night the spider covered the whole mouth of the cave with its web and a pigeon made its nest at the mouth of the cavern and laid its eggs there. So when the tracker persuaded men to go into the cave, an old man among them cried: "This man is a fool. This web was at the mouth of the cave even before Muhammad was born." Hearing this all dispersed and no body cared to examine the interior of the cave.

After this, the Holy Prophet escaped to Medina, where most men accepted him. This infuriated the Meccans still more, and they were sorry to lose their victim. Thenceforth all their

efforts were concentrated on bringing about the annihilation of the Holy Prophet. The small band of Meccans who had accepted the Holy Prophet had also left their native city to seek protection in other lands and some of them had sought shelter under the king of Abyssinia. The few that remained in Mecca, being too poor to migrate, were bitterly persecuted and their cries of pain are even referred to in the Quran.

The cruelties that the Meccans perpetrated on the poor Muslims exceeded all limits. They began to murder poor women and tender orphans. Some women were killed so ruthlessly that they were tied by their legs to two camels which were made to run in opposite directions and thus the poor women were torn into two pieces.

When the barbarities of the inhuman infidels reached this limit, God, who at last takes pity on his people sent His word to the Holy Prophet saying that the cries of the oppressed had reached Him, that the faithful were now permitted to take up arms against the oppressors, that those who had smitten the innocent with sword should perish by the sword, but that the faithful were not permitted to transgress for God did not like the transgressors.

This is the truth about the Islamic Jihad, but it has been most cruelly misrepresented. God is indeed tolerant, but when the mischief of a people exceeds all limits, God does not leave the oppressors without punishment and Himself brings into existence the means of their destruction. I do not know who told our opponents that Islam was propagated by means of sword. God says in the Quran, لا إكراه في الدين i.e., "There is no compulsion in the religion of Islam." This being the commandment of God in His Holy Book, who was it who gave orders to exercise compulsion? And what means were there to constrain men to accept the faith? Does compulsion create in the compelled that devotion and steadfastness with

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which the followers of the Holy Prophet fought against overwhelming odds without receiving any salary? When they numbered two or three hundreds they fought against thousands, and when they numbered thousands they defeated millions. To protect Islam from the attacks of the enemy, they allowed their heads to be cut off like sheep. They bore testimony to the truth of Islam with their blood. They had so great a passion to spread the unity of God in the world that they went to the deserts of Africa undergoing severe privations to preach the unity of God there. Then suffering all sorts of trouble they went to China, not as warriors but as humble preachers, and their preaching was blessed with such good results that millions of men professed the faith. Then they came to India, clad like dervishes in sackcloth, delivered their message to the natives of Arya Varta so that many of them embraced Islam. And on the west they carried their message of the unity of God to the farthest end of Europe. Say truly, was that the work of men who were driven into Islam at the point of the sword and who though professing to be believers were still infidels at their heart? Nay, that was the work of men whose hearts were full of the light of faith and in whose hearts the love of God reigned supreme. What is the teaching of Islam? The chief object of Islam is to establish the unity and majesty of God on earth, to extirpate *shirk* and to weld all nations into one people by bringing about a religious union among them. All other religions and all other prophets had their attention confined only to one people and one country. If they taught any morals, their object only was that their own people alone should possess those morals. Jesus, for instance, plainly said that his mission was confined to the house of Israel, and when a woman who was not from the Israelites approached him saying 'Have mercy on me, O Lord,' he repulsed her saying, 'I am not sent but unto the lost sheep of the house of Israel,' and when she again humbly approached him with the

same request, he again rejected her with the answer, 'It is not meet to take the children's bread, and to cast it to dogs.' But our Holy Prophet never said that he was sent only to the Arabs. On the other hand, the Quran says, *قل يا ايها الناس انى رسول الله اليكم جميعا* i.e., "Say, O Prophet, to the people, 'I am sent to the whole world.'" But it should be remembered that Jesus cannot be blamed for having thus coldly repelled the woman, for the time then was not yet ripe for a universal guidance and Jesus was accordingly commanded to confine his preaching to the Israelites and to have nothing to do with others. So, as I have said above, the moral precepts of Jesus were only addressed to the Jews. The law of Moses laid emphasis on tooth for tooth and eye for eye, and the object of this teaching was to establish justice among the Jews and to check them from transgression, because they, owing to their having lived in slavery for 400 years, had become hard-hearted and mean, and injustice formed the chief trait of their character. Similarly in the time of Jesus, God's wisdom demanded that the over-strictness with which the Jews had come to punish every offender should be remedied by enjoining upon them leniency and mercy and so Jesus laid great stress on forgiveness. Hence the moral teaching contained in the Gospel was only addressed to the Jews and Jesus had no concern with any other people.

The truth is that the moral teaching of Jesus is not only not based on universal sympathy, for while it sympathises with the offender, it does not sympathise with the offended, but it is also conspicuous by another serious defect. As the law of Moses goes to one extreme by laying too much emphasis on retaliation, the teaching of Jesus goes to the other extreme by enjoining forgiveness and pardon of the offender in all cases. These codes do not aim at the development of all branches of the human tree. The Pentateuch nourishes one branch while the Gospel confines itself to the development of the other branch, both being conspicuous by the absence

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of moderation in their teachings. As it is not expedient to punish the offender in every case, similarly it is inconsistent with a proper culture of all the human faculties to forgive on all occasions. It is for this reason that the Quran rejects both the extreme teachings and follows the golden mean by saying.

جزاء سيئه سيئه مثلها فمن عفى وأصلح فأجره على الله *i.e.*

the punishment of an evil should be proportionate to the evil done, as the Law of Moses teaches, and the teaching of forgiveness as given in the Gospel should be followed only when it is productive of good results and when the offender is likely to profit by forgiveness and to reform himself. Otherwise the law to be followed is that which is given in the Pentateuch.



Monotheism and the Vedas.

In the Asarh (June) issue of the *Vedic Magazine*, with which it enters upon the second year of its life, there is an important article headed, "Is the Religion of the Vedas not Monotheistic," which is really a brief criticism of Max Muller's "India: what can it teach us." The conclusion to which Professor Max Muller came after a long and deep, and so far as we know, unprejudiced study of the Vedas and ancient Sanskrit literature was that though there are hymns in the Vedas which assert the Unity of the Divine Being in as forcible terms as any passages that may be met with in the Old Testament or the New Testament or the Holy Quran, yet the religion of the Veda could by no means be styled a Monotheistic religion. Max Muller's reasons as quoted by the writer of the article in the *Vedic Magazine* are:—

(1.) That while the passages asserting the Unity of the Divine Being "are few in number, there are thousands in which ever so many Divine Beings are praised and prayed to."

(2.) The numerous gods described by the Vedas stand side by side. "No one is first always, no one is last always. Even gods of a decidedly inferior and limited character assume occasionally in the eyes of a devoted poet a supreme place above all other gods."

(3.) Heaven and earth (and similarly, of course, other objects) have such epithets applied to them as are applicable only to God such as *asaskat*, never tiring, *agasa*, never decaying, *prakatas*, provident, *pita mata*, father and mother, *deva putra*, having the gods for their sons, *ritavridhand ritavat*, guardians of the eternal laws and protectors of the *rita*. And again, heaven and earth are spoken of in terms which indicate only the physical aspects of the material earth and heavens. Thus it

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appears that in the Vedas the material objects are spoken of as gods invested with Divine powers.

(4.) Gods which are sometimes spoken of as superior to others are again mentioned in an inferior capacity. For instance, heaven and earth are on one occasion described as superior to all gods, as their parents indeed, but on other occasions different gods, such as Indra, are spoken of as having created earth and heaven, the sun is spoken of as upholding them and so on.

The writer of the article recognises the difficulties which are in fact made insuperable by the fact that for hundreds and even thousands of years the believers in the Vedas have always looked upon the sacred books as teaching the worship of many gods, and even now with the exception of a very small party of the Arya Samajists, the Hindus accept the same belief. But we must hear the other side of the question :

"Max Muller started his study of the Vedic deities with certain pre-conceived notions, *viz.*, that the Vedas are the word of a primitive people, little better than savages, and that the Vedas only describe a peculiar form of mythology. If it were not so, the obvious inference that any impartial observer should draw is that the Vedas cannot possibly be the word of a savage or primitive people, because among savages we nowhere find proof of that degree of abstraction which we find in the Vedas, that if the same functions are shared by different gods and the qualities of making heaven and earth, and other qualities which we ordinarily ascribe to God alone, are ascribed first to one god, then to another, surely there must be some good reason for this, inasmuch as the poets that were capable of the highest effort of abstraction and have risen far above nature, could not have all gone mad, and described any number of gods each pleased and the wonderful accident should be that each poet should ascribe the qualities of the Supreme Deity to his own favourite god. Is Max Muller's theory more reasonable,

or the explanation that these must be names of one God represented in manifold ways, for how else is it possible to bring home the qualities and powers of God to the human mind so far as it is possible for that mind to apprehend them than to describe God with reference to the functions that He exercises in nature and the various qualities possessed by him and qualities not possessed by him."

In support of this explanation, internal evidence is produced from the Vedas, the Manusmriti and the Upanishads:—

"He is great and glorious with many qualities. The wise poets call Him who is one by many names. They call Him Indra, Mitra, Varuna, Agni, Yama and Matriswam," (Rig Veda).

"He it is who is Agni, He is Aditya, He is Vayu, He is Chandrama, He is Shukra, He is Brahma, Apas and Prajapati" (Yajur Veda.)

"Some call him Agni, some Manu, some Prajapati; others call him Indra, Prana or Brahma" (Manusmriti.)

"He who is all-pervading and all-sustaining is one and one only. He is one without an equal. There is not a second, nor a third, nor a fourth. Nor could it be said that there is a fifth or a seventh. Nor is there an eighth nor ninth nor tenth. He is one only. All the devas find their shelter in him" (Atharva Veda.)

"He is all-seeing, the teacher of all teachers. He is all-powerful and all-pervading. He brings into existence the bright and the opaque worlds by organizing the others and maintains them by his strength. He is one and not dependent on any thing" (Yajur Veda.)

Perhaps the easiest and most reasonable explanation would be that the verses contradicting these expressions of Divine Unity were later additions.

Demonology:

A contrast between Christianity and Islam.

A study of the doctrine of demonology in its relation to Christianity and Islam affords a remarkable contrast, notwithstanding that both religions took their rise among people who cherished similar beliefs as to the activity of demons and their share in human affairs. At the time when Jesus Christ was born, demonry was recognised as an important article of faith by the priests as well as the laymen among the Jews. Demons were believed to exist in contact with human life in immense numbers, and though they were in evidence everywhere, the grave-yards, deserts and unclean places were their favourite haunts, and so they are to this day. They dwelled not only in human beings, but had also close connections with certain animals, especially wild beasts, and most of all that hated creature, the serpent. Most diseases, especially epilepsy, madness, fainting, and epidemics were held to be due to demons, and accordingly the remedy resorted to in such cases was exorcism. Amulets, incantations, magic formulas and various other devices were considered as safeguards against the influence of the demons. Exorcism was effected in various ways, by entreaties or threats, by foul odours, by beating and burning or by the help of more powerful demons, and the demon, when cast out, generally gave proof of his departure by an act which was considered to be otherwise unaccountable.

In pre-Islamite Arabia, the rule of demons and their power to interfere in human affairs was believed to be as great as among the Jews of the time of Jesus. Madness and many other diseases were attributed to demoniacal possession. Among the animals, the serpent was deemed to be especially connected with the evil spirits, and in the case of chronic diseases the

belief was that the person was only tormented by the evil spirits because he had killed a snake. As a safeguard against this when any one killed a snake, he placed cow-dung upon its head lest the demons should wreak vengeance on him. The possessed man was made to carry some kind of filth or rotten bones about his neck and this was considered to heal the malady. In graver cases, nominal compensation was made to the offended demon. Some camels of clay were made and little loads of wheat, barley and oats were placed on them. At sunset they were placed in a particular position, and if they were found in the same state on the following morning, the conclusion drawn was that the demons considered the compensation to be insufficient in which case the number of camels was increased until on some morning they were found lying prostrate on earth and their loads upset, this being the sign that the demons had been appeased. Epidemics were also attributed to the agency of the demons, and when a man arrived at a town where there was pestilence, he brayed like an ass and wore a hare's bones as a charm against the evil spirits of the place and its pestilence. But the agency of the demons was not confined to diseases only, and they were considered to influence all phases of human life and interfere in all kinds of human affairs. They were sometimes connected with trees and stones, while in the deserts their numbers knew no bounds. Most of the prevailing superstitions had their root in the activity and agency of the evil spirits.

Both countries, Judea and Arabia, and both people, the Jews and the Arabs, thus held similar beliefs at the time when a prophet appeared among each of them, among the one Jesus, and among the other Muhammad, may peace and the blessings of God be upon them, and we will now see what change was brought about by each of them in the prevalent beliefs. It is a fact that Jesus Christ during his very short ministry of

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nearly three years came into contact with a large number of persons who were thought to be possessed or under the influence of demons, and it is equally true that he resorted to exorcism in all such cases though he might not have followed the methods of ordinary exorcists. By the rationalistic school of Christian writers, the cases of demoniacal possession mentioned in the Gospels are considered as cases of insanity which the popular belief of the time ascribed to the influence of evil spirits. The fact that Jesus also shared these erroneous beliefs is explained away by the doctrine of "accommodation" according to which Jesus accepted the popular belief and spoke of demoniacal possession in view of the ignorance of the people and his own disciples, though his own belief was quite different. If this explanation is accepted, Jesus cannot be accepted as a true guide, for it would be impossible to decide what were his own views and what the views which he continued to accept because of the ignorance of the people and his own disciples. This is moreover an assertion which has not the slightest evidence in its support. How do we know that Jesus did not really believe in demonry and that he only affected to believe in it? The facts only show that if demoniacal possession is an error, Jesus too was mistaken in his belief relating to demonism.

As against the Rationalistic school the evangelical writers have always held that the stories related in the Gospels mentioning cases of demoniacal possession are literally true and that in the time of Jesus the demons used actually to influence the physical life of men, and that Jesus cast the demons out by his superior power. Among these again there is a difference of opinion, some holding that true demoniacal possession was only a phenomenon of the time of Jesus because "at the time of Jesus' coming into the world to destroy the works of the devil, *Satan* came down with special power to uphold his kingdom," while according to others the incidents of demoniacal

possession which are even now reported among semi-civilized people are as genuine as those reported in the Gospels. "We have little reason to believe," says the Rev. F. Goodwell in a paper on demoniacal possession recently contributed to the *Harvest Field*, "that the time has come that Satan shall be bound. In countries like Africa, India and China exactly similar phenomena are to be found as in the days of Christ on earth, and these are often explained and dealt with in the same way as he dealt with them." The same writer describes Christ's attitude towards demonology in the following words:—

"He seems to have accepted in large measure the common interpretation, to have had much of the ground-work of common demonism in his mind. He called certain complaints the work of demons, and bade the evil spirits begone. He appears to have believed that demons vary in strength; for of one sort he said, 'This kind goeth not forth, but by prayer.' He seems even to have agreed that exorcists had certain powers, for he asks the Pharisees, 'By whom do your sons cast them out?' Let it be clear that Jesus did not call all disease demonism. In St. Luke x : 32 he distinctly distinguishes between ordinary afflictions and cases of possession."

This was not all. The casting out of devils was given such an importance by Jesus Christ that he gave directions to his apostles to cast out demons. Demonology thus occupies a very prominent place in the Gospel of Christ. It has become a part and parcel of the Christian religion. In the Roman Catholic and Greek Churches, exorcism is still used in baptism, and in specific cases individuals supposed to be suffering from demoniacal possession are treated by means of exorcism, the priests being endowed in their consecration with power to cast out possessing demons. Even in some Lutheran Churches exorcism in baptism is still retained. The early Christian evangelists seem to have attained a good deal of success by

their pretension to cast out devils and thus they used a common superstition for the propagation of their religion. The Rev. F. Goodwill quotes with approval the following remarks of Harnack in his paper :—

“It was as *exorcisors* that Christians went out into the great world, and exorcism formed one very powerful method of their mission and propaganda. It was a question not simply of exorcism, and vanquishing the demons that dwelt in individuals, but also of purifying all public life from them. For the age was ruled by the black one and his hordes ; ‘it lieth in the evil one.’ Nor was this mere theory ; it was a most vital conception of existence. From Justin downwards Christian literature is crowded with allusions to exorcisms, and every large church at any rate had exorcists. Originally these men were honoured as men endowed with special grace, but afterwards they constituted a class by themselves in the lower hierarchy like lectors and sub-deacons. By this change they lost their pristine standing.”

It is clear from the above that Jesus Christ was in perfect sympathy with the demonology of his day and not only did he himself believe in demoniacal possession and exorcism, but charged his disciples also to cast out demons, and thus gave the institution a permanent footing in the Christian religion. The ideas of demonism prevalent among the Arabs at the birth of the Holy Prophet Muhammad were similar in extent as well as nature to those current among the people among whom Jesus was born, but what a strange contrast Islam presents in this respect to Christianity. It is true that the Holy Quran speaks of Satan or the devil and of the jinn, but without entering into any discussion as to what is meant by the jinn, we can say with certainty that it does not by the remotest hint accept the doctrines of demoniacal possession and exorcism which play such an important part in Christianity. There is not the least

doubt that at the time of the Holy Prophet belief in demoniacal possession and exorcism was rampant, but Islam from the very first rejected both the ideas and we do not meet with a single instance in which the Prophet himself should have resorted to exorcism or he should have directed his followers to cast out demons. The devil or the evil spirits are spoken of in the Holy Quran as having a sphere of exercise opposed to that of the Holy Spirit or the angels, the one inviting a man to evil and the other inviting him to goodness, the one representing the attraction for the evil and the other the attraction for good in the nature of man. These two beings, the evil spirits and the angels, account for the prevalence of evil and goodness in the world. These are intermediaries in the spiritual world corresponding to the agents and intermediaries in the physical world. As in the physical world we find that we stand in need of external agents for the exercise of the faculties and powers within us, of light to see things with our eyes, of air to hear sounds with our ears, so our spiritual powers cannot by themselves lead us to do good or evil, but here too external intermediaries, which have an existence independent of our internal spiritual powers, enable a man to do good or lead him into evil. Of these intermediaries, the one that invites a man to goodness is called the holy spirit or an angel, while the one that invites him to evil is called Satan or the devil or the evil spirit. Thus the evil spirits spoken of in the Holy Quran are entirely different from the demons of the Gospel.

We do not, however, deny that among the Muhammadans also there have been and even now are exorcisors who like the Christian Missionaries and the exorcisors of other religions cast out demons, but such men have always belonged to ignorant classes. The doctrines of demoniacal possession and exorcism have never been connected with the religion of Islam, nor can the Holy Prophet or any one of his companions or any leading

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Muhammadan theologian or Imam be shown to have resorted to exorcism. It should also be borne in mind that the Christians were not, and are not, the only successful exorcists, but wherever the belief in demoniacal possession has existed, there, without regard to the religion of the exorcist, we may be sure to find also examples of successful exorcism. The possessing devil is generally opposed to the religion of the exorcisor, the methods adopted are generally in consonance with his own religion and the result is always almost the same. The demon in obedience to the commands of the exorcist leaves his subject and in almost all the countries furnishes similar proof of its departure, the overturning of a vessel of water or some other trivial act like that.

Berber Poetry.

(**"FADMA:"**—By Sidi Hammo. Done into English Verse by R. L. N. Johnston. Tangier G. T. Abrines Al-Magreb Al-Aksa's Office, 1907.)

Our readers may perhaps remember our Review of "The Songs of Sidi Hammo,"* the Berber Muslim poet, and that at the conclusion of our brief notice of Mr. Johnston's learned and conscientious work, we expressed the hope that in a second edition he would "present his poet dressed as becomes a poet in the graceful garb of rime and metre." We little thought that at the very moment when we were expressing this pious wish, Mr. Johnston was actually engaged in seeing through the press an edition in verse of his beloved Sidi Hammo. We are grateful to Mr. Johnston for this fresh enrichment of our story in comparative philology and folk lore, and venture to hope that this fresh accession to our knowledge of Berber poesy, tradition and religion may be welcomed with an enthusiasm in some measure equal to that felt by Mr. Johnston for the personality and poesy of Sidi Hammo. "Fadma" may be read simply as a poem wherein the Berber thinker and poet unfolds the panorama of his personal experiences, of his loves and his hates, his hopes and his fears. On the other hand, to the student of comparative philology the original manuscript, now in the Bodleian Library, furnishes a probably unique opportunity of localising the position of the Shilhah or Tamazight dialect in its relation to the general Berber tongue.

Fadma herself was the daughter of a widow, who had befriended the young orphan Sidi Hammo, by taking him into

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her home at Aoulouz, and providing for his religious instruction at the mosque school attached to every hamlet in the Berber land. His first achievement was to avenge certain slanders hurled at the maiden by an ill-conditioned singer—a negro from the land of Draa,—whose fame as a minstrel had been eclipsed by the sweet voice of Fadma. At a singing contest, wherein he played the part of champion of womankind, the young poet killed once and for ever the reputation of the man who had besmirched Fadma. The following lines of his live still in Berber tradition :—

“ By what law, Allah !—be it Thine or man’s—
 Shall ravens gorge on sweetness such as this ?
 The barn door fowl is fain to fly to Heaven ;
 ’Tis not for lack of feathers that he fails ;
 The Lord would none of him.

Because ‘tis black,
 Gunpowder is aping antimony,
 And fain would stain my lady’s eyelash jet.
 The bald head dreams he plaits a curling lock,
 And hangs a dangling golden coin therefrom.
 Take me not, angel Death, till I have paid
 This cursed slanderer’s barley price in wheat !
 May he who wounded Fadma live to herd
 With outcast pedlars ! Have no friend beside ;
 And toiling, moiling, bear his heavy load
 From mart to mart and town to town,
 Until he die ! ”

The need of earning his livelihood led Sidi Hammo far afield. He tells us that no corner of the world—the Berber world, be it understood—was unknown to him. Wherever he went, under various disguises—philosophic, ethical, ironical and fantastic—he discourses on the one theme which for him made life worth living—the perfect, the ideal woman.

All native students, says Mr. Johnston, to whose illuminating "Introduction" we are indebted for these particulars—are agreed that whatever may be the surface reading of his verses, the inner meaning invariably touches some point in woman's nature, her subtle power, her magic influence, her nobility or her frailty. This is his great secret. Fadma is the beauteous emblem of highest womanhood. She represents the eternal mystery of existence, of creation, of the unknown. In Fadma Sidi Hammo symbolised everything that stands for the glory of existence, the eternal throbbing joy of life ; of love, beauty, music, faith, sanctity, motherhood ; all that is dearest to the higher part of man. The perusal of such a poet, sprung from that marvellous Muslim race of Berber conquerors and civilisers who for centuries gave to Spain the primacy in letters and arts, would serve to disabuse the average Christian mind of its strange misconception as to woman's place and power in Muslim life and thought.

We confess that we infinitely prefer the Tangiers to the London edition of Sidi Hammo. A poet done into prose is "done" for, and we are glad that the elegant and flowing verse of the present edition rescues Sidi Hammo from this untimely fate.

These traditionary poems are divided into three parts—answering to as many phases in the development of the poet's thought and experience. In the first place we see reflected the disappointments and the impatience of the poet:—

"Alas for me, my heart is sore,
The lords of poesy are no more ;
The glorious hours that lived are fled,
The song—nay, Song itself—is dead.
And woman ! as constant as wind or the wave ;

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In turn she's a tempest, a tyrant, a slave ;
 Who trusts to her faith, be he ever so brave
 Shall sink on despair, with self-scorn to the grave.

Yet this soon yields to a kinder thought:—

“The day we met, our hope rose to the sky ;
 A too brief joy. Then came the treachery.
 And yet, dear sister soul, whom yet I see,
 There breathed not in creation one like thee.”

Evidently the hearts of Berber maidens were marketable commodities like the hearts—shall we say of oak?—of their British sisters.

“Sweet womanhood is sold for minted trash,
 And who dare bid for beauty save in cash ?
 The rippling laughter of the little mouth,
 The love locks fanned by breezes from the south,
 The eyebrows stained by nature's self I see ;
 To read the *heart*, alas, was not for me.”

In the second phase experience has hallowed love and deepened his philosophy:—

“The riddle, old as earth, confronts us still,
 Pray tell me, Why is pleasure ? Wherefore pain ?
 The self-same fibres of our being thrill
 To discords and to music's sweetest strain.
 What warrior but loves his scars to show ?
 What mother weeps to think of all she bore ?
 The very griefs we suffered long ago
 Make smiling memories for evermore.”

Love expels the old pessimism from his heart:—

“Let him be iron—if his lordship can.
 Woman, rare steel, must still be Queen of Man.”

The third phase of the poet's pilgrimage represents attainment, victory, possession. Earth and heaven are seen palpitating with love:—

"In sleep the soul unshackled takes her way,
And learns in Dreamland more than words can say.
To ears attuned, the whispers of the night
Will yield their sad sweet tones of rare delight.
To these for sure—from others all concealed—
Some of the Mystery will be revealed.
They hear the message speech can never tell
From upland forest, rill and vale and fell,
Borne by the breeze and on the moonlight gleam.
What fact, forsooth, is worthy such a dream,
Which grants to mortal man the vision keen
To gaze upon the face of the unseen?"

Beauty, imagination and deep poesy are here indissolubly blended.

One final quotation, in which Sidi Hammo uplifts his rich anthem to love.

"Yet,—dare I speak what men will call a dream?
I hear it in the happy murm'ring stream,
From sunset glow to morning's rosy light,
In all the voices of the summer night,
From earth below, from highest heaven above—
The life of life is evermore for love.
Believe it brother; this of all is best,
To labour and to love, and then—to rest."

We are glad to commend this volume to the perusal of our readers and will conclude by expressing the fervent hope that Mr. Johnston will favour us with a third edition combining the two versions already published. Neither version excludes the other and both are admirably complementary to each other. The new volume would constitute a worthy shrine in honour of Sidi Hammo.

WILLIAM HEAFORD.

Notes and Comments.

Hindu-Muhammadan Union.

Attempts have long been made by the leading patriots to bring about better relations between the Hindus and the Muhammadans but practically nothing has been done up to this time. The proposals contained in the "Message of Peace" published elsewhere in this magazine are worthy of consideration of all well-wishers of the country. These proposals, it should be borne in mind, are made with a view to bring about the union of Hindus and Muhammadans on a religious and not on a political basis. The strong hatred and ill-feeling between the two communities which so often is the occasion of disturbing public peace is really the outcome of religious animosity and not political differences, and hence we must go to the root of the disease in applying the remedy.

The political views of the Ahmadiyya movement are well-known, and in seeking a union with the Hindus on a religious basis, it does not wish to make the slightest departure from its peaceful political principles. It is true that even the vast majority of the respectable Hindu public has nothing to do with the extremists and the agitators, but still the Ahmadiyya movement is not prepared to associate itself with movements whose political views have directly or indirectly led a section of the public to adopt violent methods and violent language. It sticks to the principles in which it has been brought up for over eighteen years, and to which, upon an exhortation by its late founder, it strongly adhered during the agitation and political unrest of the last year. The separation of the Ahmadiyya movement from the orthodox Muhammadans is due in a large measure to its plain and forcible disavowal of certain

doctrines which are politically dangerous, such as the doctrine of *Jehad* which was lately preached by the frontier and Afghan Mullas with such success that nothing short of an expensive expedition against the fanatics could undo its evil effect, and the doctrine relating to the advent of a Mahdi who should wage war against and put to the sword all non-Muslims, and it cannot be expected that the Ahmadis should now go against the very principles which cut them off from their own co-religionists, by joining in a political *Jehad* against a government against which they consider a religious *Jehad* to be illegal. We thus separate ourselves from both the Hindus and the Muhammadans, on account of the views of these two people as regards a political or a religious *Jehad* against the government, not because we think that the entire Hindu and Muhammadan population is given over to these views—nay, we know that such views are only entertained by the fanatics among the two people, call them extremists or *ghazis*—but because only entire separation can keep the movement free from any contamination of similar ideas. On the other hand, we are as willing to join hands with the Hindus who declare openly their entire severance from the extremist and *swarajya* views as with the Muhammadans who reject the doctrine of *Jehad* and the doctrine of the advent of a *ghazi* Mahdi in unequivocal and forcible terms. But so long as there is not a plain disavowal of such doctrines, the Ahmadiyya movement will keep aloof from both in so far as they adhere to these extreme and fanatical doctrines.

The founder of the Ahmadiyya movement was eminently a messenger of peace. As against the popular Muhammadan doctrine that the Mahdi and the Messiah would establish the dominance of Islam by the sword, he taught that he had come to establish the superiority of Islam by signs and arguments, by peaceful teachings as against the use of the sword. Thus

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peace was the fundamental principle of his teachings. His attempt to bring about a union between the Hindus and the Muhammadans on a religious basis was founded upon the same principle of peace, and this any one who reads "The Message of Peace" will be able to see for himself. Though the movement is separated from the orthodox body of the Muhammadans in certain points, yet the teachings of its founder are really calculated to unite the jarring Muhammadan sects into one body. The founder of the Ahmadiyya movement, however, desired to bring about a union, not only between the various Muslim sects, but also between the different religions, but years, perhaps centuries, are required to realize the fulfilment of these desires.

Political Fanaticism and Repressive Methods.

The rise of an anarchist movement in Bengal has caused great anxiety to all well-wishers of peace, and the Government has very wisely taken steps to restrain this mischievous movement by repressive methods while yet it is limited to a single province. But to the great misfortune of this country, some of our educated men are acting like the ignorant men who opposed beneficial measures of the government which it adopted to restrain the spread of the plague at its first appearance. The result of that opposition was the painful experience of the depopulating ravages of the plague. The anarchist movement is by no means a lesser evil or a smaller calamity. No doubt there are very few who outwardly show any sympathy for the anarchists, but a large number, including many of the "Moderates," are opposing the measures adopted to root out the evil. We wonder if they fail to see that anarchy is as much directed against the ruling power as against social order itself, and if strong measures are not adopted to nip it in the bud, the

contamination of the evil ideas will spread with even greater virulence than the plague. It is, no doubt, necessary that the government must be liberal enough to listen to a criticism of its measures, but it is still more necessary that the subject people should have some confidence in the measures of the government. The error in the present case, I mean in the unjust and ill-directed criticism of the Newspapers Incitements Act, lies in the false supposition that government intends to repress all justifiable expression of opinion against its measures, as if the measure had proceeded from an enemy, and not a well-wisher of the people, that had no other object in view but to crush down the honest opinions of its subjects and to oppress them in every possible way. It is the first duty of the subjects to have confidence in their rulers and to help them in the suppression of evils. If there is no confidence, then even the most beneficial measure can be so distorted as to appear an unmitigated evil. Lack of confidence between government and its subjects is as injurious as that between parents and children. But whereas this lack of confidence is prominent on the part of some subject people, the Government has not shown any lack of confidence, and notwithstanding the growing tendency of the press to sedition and the growth of anarchy it is still bent upon taking Indians more and more into confidence and granting them greater powers not only of a consultative but also of an executive nature. Under these circumstances it is incumbent upon the subject people to show greater confidence in the government, for without such confidence on their part no progress can be made. Those who remember the clamour that was raised last year against the Seditious Meetings Act and the fears that were expressed of the insecurity resulting therefrom to law-abiding citizens can easily see that the noise made against the new act relating to newspapers is no less unfounded. If the Government desires to bring the culprits to law by the easiest methods, it is the duty of all loyal subjects to assist the Government and not to place obstructions in its way.

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All communications should be addressed to .

THE MANAGER,
"Review of Religions,"
Qadian, District Gurdaspur, India.

Printed at the Artistic Printing Works, Lahore, and Published
by the Sadr Anjuman-i-Ahmadiyya, Qadian.

Vol. VIII.

No. 11.

THE REVIEW OF RELIGIONS

NOVEMBER 1908.

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QADIAN,

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THE REVIEW OF RELIGIONS.

VOL. VII.]

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
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Relation of Sikhism to Islam.

BALA'S JANAM SAKHI.

Hugh's Dictionary of Islam contains a lengthy article on Sikhism from the pen of Mr. Frederic Pincott containing an able review of the connection between Sikhism and Islam, which is based, among other books, on the *Granth* and "the *Janam Sakhi* of Guru Nanak in old Punjabi," an old manuscript which now lies in the India Office. To one who has come in contact with the modern Sikh or studied his religion in its present form, the inclusion of an article on "Sikhism" in a "Dictionary of Islam" would appear as the height of absurdity or at least unpardonable ignorance of the two religions, but a careful study of the life of the founder of Sikhism reveals the connection between Sikhism and Islam to be even closer than that established by Mr. Pincott in the article referred to above. A careful study and a thorough investigation of the whole lot of early Sikh tradition and relics of Sikhism brings one to the undeniable conclusion that Sikhism is more than a compromise between Hinduism and Islam, that it has assimilated the Muslim and discarded the Hindu doctrines in such a manner that it is nearer truth to call it, at least in its inception, a sect of Islam than a union between Hinduism and Muhammadanism. In the present article I shall deal only with the

evidence that can be obtained as to the true nature of Sikhism from another *Janam Sakhi* known as the *Janam Sakhi* of *Bhidi Bala*, but before doing so, I shall mention briefly the facts which will show that the evidence produced from Bala's *Janam Sakhi* is not an isolated piece of evidence but that it corroborates and is corroborated by the whole evidence that can be derived from different sources.

Nanak, the founder of Sikhism, was by birth a Hindu. Now the elasticity of Hinduism does not permit us to draw the exact line by crossing which a man may be said to have renounced that faith. But the deficiency in the power of beliefs and doctrines is made up by the force of custom in Hinduism, and what the former fail to determine can be easily determined by the latter. A man may believe as he likes; he may even perform privately religious obligations enjoined by a religion other than Hinduism; yet for all this he would not be excluded from the pale of Hinduism. But if he mixes, say with the Muhammadans, to such an extent that he eats and drinks with them or publicly performs any of the religious obligations of Islam, he would never be tolerated in Hindu society. Now the one thing certain in the whole history of Sikhism is that its founder, though a born Hindu, mixed with the Muhammadans, joined in their public prayers and performed other religious obligations of Islam in public. In outward appearance, he had none of the marks of a Hindu upon him as is clear from the story of his journey to Benares. On the other hand, he dressed like a Muhammadan and had all the insignia of Muhammadan faqirs on his person. He passed his days in the company of Muhammadan *pirs* and saints and ate and drank with them. It was the Muhammadan *sufi* to whom he constantly resorted to learn the great truths and there is not a single instance on record in the whole history of his life in which he should have bowed the knee to a Hindu Pandit. He

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openly performed *chillas* or religious exercises after the fashion of Muhammadan *sufis*, and the places where he did this are still associated with his name. He performed the pilgrimage to Mecca, travelling through Muhammadan countries. His closest companion in his travels was a Muhammadan and not a Hindu. He openly assumed the manners and the dress of Muhammadan *faqirs*, and his earlier followers* did the same. Up to the time of his fifth successor Guru Arjan who departed from the ways of his master and assumed hostility towards Muhammadans, all his successors are represented in pictures as Muhammadans with rosaries in their hands. And he married in a Muhammadan family. The last-mentioned point deserves to be specially noticed. No respectable Muhammadan family could take Nanak for a son-in-law unless he were known to be a Muhammadan, for the Muhammadan law forbids the marriage of a Muhammadan girl with any other than a Muhammadan husband, though Muhammadan husbands are allowed to take non-Muhammadan girls for their wives. Hence though we have many instances of respectable Muhammadans taking Hindu wives, there is no example of a respectable Muhammadan woman marrying a non-Muhammadan husband.*

If we consider the teachings of Nanak we find them regularly directed against the Hindu beliefs and practices. He strongly preached against caste distinctions and denounced such practices as the wearing of the sacred thread, *sutak* ceremonies and idol-worship. Though these are by no means unimportant considerations as showing Nanak's rejection of Hinduism, for this religion in the day of Nanak was identified with these beliefs and practices, yet we have weightier evidence than this in the Sikh scriptures which strongly points to Nanak's renunciation of the Hindu faith. His doctrine of Divine Unity as expounded in the Granth is clearly the Muhammadan doctrine as explained by the *Sufis*, and there is no trace in it of the Hindu doctrine. He rejected the fundamental

*Nanak lived in a country which was under Muhammadan rule and where accordingly the marriage of a Muhammadan woman with a non-Muhammadan could on no account be tolerated.

doctrine of the Hindu faith according to which God becomes incarnate or the Divine Being comes to earth assuming flesh and a human body, and he accepted instead the Muhammadan doctrine according to which it is man who finds union with God. Between the Hindu and Muhammadan conceptions of the Divine Being, this is a fundamental difference and Nanak openly renounced the Hindu conception and accepted the Muhammadan. And though Nanak expressed himself in the Hindi language then in common use, because no other language could have suited a preacher whose object was to reach the masses, his conception of the Divine Being was distinctly Muhammadan and he even accepted the terminology of Muhammadan *Sufis*. He spoke of God as the "One" or the "True One," and, no doubt, borrowed these terms from the *Sufis* in whose company he lived for long years. He speaks of God as "the Light, from whose light there is light in all," and this is, no doubt, his rendering of the Quranic verse "God is the Light of earth and heavens." And as Mr. Pincott rightly remarks, "it is not only with respect to the idea of the Unity of God that this identity of expression is discernible; for other technical terms of *Sufism* are, also, reproduced in Sikhism."

We could multiply instances of Nanak's rejection of the Hindu faith from his reported word, but for the present we shall be content with one more example. The Vedas are the revealed scriptures of the Hindu faith, and it is impossible to conceive of a Hindu denouncing them. Yet Nanak did this openly. In the Granth he is reported to have gone so far as to say that "all the four Vedas are mere stories," and that "the Vedas can never know the greatness of a *Sadhu*, i.e., a man who knows God." He also said that "the great miracle which the Vedas had shown to the world was their teaching of metempsychosis," and thus he clearly disparaged not only the doctrine of the transmigration of soul but also the Vedas which taught that doctrine. In fact he plainly taught that salvation

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and eternal life could not be attained through the Vedas, for "Even Brahma who read the four Vedas died;" and again, "Pandits and Munis read the Vedas again and again until they were tired but they did not find the truth about God."

A further testimony of Nanak's utter rejection of Hinduism is met with in the *chola*, or the cloak, which as the holiest relic of the founder of Sikhism is preserved at Dera Baba Nanak in this very district. A detailed account of the *chola* has been given in a previous issue where the reader will find full information. The *chola* is a cloak which Nanak wore in his lifetime and it was considered so sacred by his immediate followers that they took every care to keep it safe. For some time it remained in the hands of the successive Gurus and it was then given away as the most valuable prize to a Sikh for meritorious service done to the Sikh community. The *chola* has been preserved with such wonderful regard and reverence that there does not exist the least doubt in the mind of any Sikh to-day as to its identity. The words of Nanak as now contained in the Granth were not collected until the time of Guru Arjan who was fifth in succession from the founder, and accordingly they cannot be relied upon as accurate particularly as Sikhism had by that time assumed an attitude of hostility towards Islam. But such disability does not attach to the *chola* which was handed down by Nanak himself and has come down to our times exactly as it was first given. The *chola*, therefore, furnishes evidence of the highest accuracy and reliability. This evidence is to be met with in the writing on the *chola* which, it has been recently discovered, does not contain verses of different scriptures in different languages as tradition had it but only verses of the Holy Quran. The verses chosen for writing are those which assert the truth of the Holy Quran and the religion of Islam. Nanak wore this dress that there might be no doubt as to the religion he followed. But strangely

enough, like the teaching of Nanak which from being purely Islamic in the initial stage came by and by to be looked upon as a compromise between Hinduism and Islam, misconception gained the upper hand regarding the *chola* itself, and the tradition that was universally accepted and ultimately embodied in the *Sakhis* misrepresented the *chola* as having on it not only Arabic but also Sanskrit verses, the very sanctity of the thing becoming instrumental in hiding the truth as the real writing was soon screened from sight by the precious coverings that were offered by devout worshippers. But apart from the evidence which the *chola* furnishes as to the religious principles followed by its wearer, the history of the *chola* indicates the wrong direction in which Nanak's teachings were diverted by his own followers. And while it is easier to read the real writing on the *chola* from underneath the coverings which have hitherto hidden it from human eye, the task of removing the veil from the true teachings of Nanak is far more difficult because in the *Granth* as well as the *Sakhis* truth has been mixed up with error rather inextricably by the very followers who spread the misconceptions about the *chola*.

Notwithstanding what has been said in the concluding lines of the last paragraph, the *Granth* as well as the *Sakhis* bear unmistakable traces of Nanak's acceptance of the purely Islamic doctrines. But, as already stated in the beginning, in the present article we shall deal only with one source of Sikh tradition, the *Janam Sakhi* of *Bhai Bala*. Bala was Nanak's closest companion for a long time, and it is related in the *Janam Sakhis* that he was also his companion in his travels. As Nanak passed most of his time in travelling from place to place, it may be confidently asserted that Bala was well acquainted with the life of the founder of Sikhism. It was from him that Angad, the first successor of Nanak, heard the whole account of the life of his master. It is true indeed that in Bala's *Janam Sakhi* much of fiction is mixed with fact as in the other

Janam Sakhis, but as Bala was a Hindu and Sikhism continued to estrange itself from Islam after its founder's death, nothing that is said in favour of Islam in the *Sakhi* can be discredited. The evidence of this *Sakhi* as well as other Sikh traditions is, so far as Islam is concerned, the evidence of hostile witnesses. It is this evidence which we reproduce below from the *Janam Sakhi* of Bhai Bala.*

On page 134 we are told that the Word of God came to Nanak, saying: "The Quran is divided into thirty sections, proclaim thou this Quran in the four corners of the world. Declare the glory of one name only for none other is an associate with me." In answer to this behest of his Divine Master, Nanak is reported to have submitted that "the language (of the Quran) differs from the language of the people, and the Hindus fear this language and do not understand it." The Word of God again came to Nanak, saying: "Thou hast been granted the rank of *Shaikh*, so thou shouldst abolish the worship of gods and goddesses and the old Hindu idol-temples." These quotations show that Nanak claimed to be the recipient of Divine revelation, a fact utterly inconsistent with the Hindu doctrine of revelation which holds that God spoke only once in the beginning of the world to the four *rishis* who composed the four Vedas and that after that He has never spoken to any body. According to the Muslim doctrine of revelation, however, Almighty God speaks to His chosen servants at all times, though it is held that no new law will be revealed after the Holy Quran, and this, as is clear, was accepted by Nanak. From these quotations we further learn the reason why Nanak preached in the Hindi language and used terms of Sanskrit origin in his preaching. The Hindus did not understand the Arabic language and they even feared it because they could

* The reference to pages is to the 3rd edition of this *Sakhi* printed at the Caxton Press, Anarkali, Lahore.

not comprehend what was uttered in it. Hence Nanak chose to speak to them in their own language. The use of such names as Hari, Prameshwar, etc., for God does not, therefore, show that Nanak accepted the Hindu concept of the Divine Being or that he was compromising the Hindu and Muhammadan ideas of God. In the light of the quotation given above from Bala's *Janam Sakhi*, it appears that Nanak used these names only as they were likely to carry a more vivid impression of what he said to the hearts of his hearers. In no other way was his teaching differentiated from that of a true Muslim.

The greatest stress is laid in Bala's *Janam Sakhi* on the *kalima* or the Muhammadan formula of faith. The Muhammadan expression of faith is carried in the words لا اله الا الله محمد رسول الله "There is no god but God and Muhammad is His apostle." This is known as the *kalima*, and it contains the fundamental principles of the faith. In the first part of the *kalima*, the Unity of God, that distinguishing mark of Islam, is proclaimed, while in the second the apostleship of the Holy Prophet Muhammad, may peace and the blessings of God be upon him, is upheld. These are the only two professions which are necessary for a belief in Islam. Now Bala's *Janam Sakhi* speaks of the great merits of the *kalima* in a diversity of ways. The following are the translations of a few *shaloks* (verses): "I have repeated only one *kalima*, there is none other"; "those who repeat the *kalima*, not being devoid of faith, shall not be burned in fire;" "repeat the holy *kalima* of the Prophet, it shall cleanse thee of all sins;" "by repeating the *kalima*, the punishment of this world as well as the next is averted;" "whoever repeats the *kalima*, how shall he be punished?" "the merit of repeating the *kalima* is that a person is cleansed of his sins;" "Nanak saith, O Rukn-ud-Din, recognise the *kalima* as the great truth: this (*kalima*) only is the essence of the faith that makes a man steadfast in his faith;" "take to heart

only one thing and that is the *kalima*, and say not aught else, for with this, O Rukn-ud-Din, passions are all subjugated."

The apostleship of the Holy Prophet Muhammad was plainly admitted by the founder of Sikhism according to Bala's *Janam Sakhi*. On page 271 we have the following *shalok*: "The Hindus say, he is impure; they will go to hell (for saying this): say, recognise only God and His Apostle and none else." On page 134 we are told that "Almighty God sent Hazrat Muhammad Mustafa for the salvation of the world." Again, on page 139, we read: "He became an apostle for this world; his name is Muhammad Mustafa: Great is God, above all needs." And on page 141: "Recite the holy *kalima* of God and add to it the name of Muhammad: he sacrificed himself before God and became the beloved one of God." And on the same page again: "I have seen the light of Muhammad, I have seen the Prophet, the Apostle; seeing the wonderful manifestations of Divine power I have forgotten myself, O Nanak." Nanak, however, recognised not only the Divine mission of the Holy Prophet, but he also believed in his intercession for the sinners. The following verse of the *Janam Sakhi* bears testimony to this: "Those who follow the way of satan shall never attain the nearness of God, nor shall the Apostle intercede for them" (page 195). According to Nanak it was necessary for all men to follow the Holy Prophet. On the 196th page of the *Janam Sakhi*, we read: "Mustafa is the Messenger of God and he has four companions; these four are Abubakr, Omar, Othman and Ali. The four companions are admittedly true and there are also four *Musallas*; the fifth is the Apostle-Prophet who established the faith. After these are the four Imams; their names are Azam, Shafai, Malik and Ahmad: these are the four recognised Imams. The path which they indicated we should also follow." On page 204: "Having read the *Khutba* of the Prophet, he (Nanak) became happy." And on page 205: "The Apostle-Prophet came to accomplish one

object (the worship of the one God), but the world remaining involved in avarice has forgotten the truth."

Of the Holy Quran also Nanak spoke as a true believer and no word of disrespect to the Holy Book is met with in his utterances. In fact the reverential tone of Nanak in regard to the Holy Qurān bears a remarkable contrast to the words in which the Vedas are sometimes spoken of, which still preserve a certain degree of harshness notwithstanding that the original severity must have to a great extent been softened in the mouths of his followers. On page 147 we have: "Taurat, Injil, Zabur, these are three books, and the Vedas I have read and listened to, but in the whole world only the Quran is the book before which every one must bow." And on page 139: "Four books I have seen but except one there is none (worth following). It is one without an equal, none other there is nor ever will be."

Nanak is said to have been a great opponent of all kinds of formality, and indeed we find him strongly denouncing Hindu religious ceremonies, such as the ceremony of wearing the sacred thread, the process of purification after the birth of a child, the bathing in the Ganges, &c. But there are clear evidences in his history showing that it was only lifeless ceremonial that he rejected, while on the other hand, he recognised the benefits of certain practices. Thus he performed the *chilla*, a devotional exercise generally gone through by Muhammadan dervishes, and at Sirsa, a small town in the Punjab, the place where Nanak performed the *chilla* is still known as *Nanak's chilla*, along with it there also being the *chilla* of Shaikh Farid, Nanak's close companion and intimate friend, in whose company he passed twelve whole years of his life. Similarly he performed the pilgrimage to Mecca, dressed like a Haji (a Muhammadan pilgrim) and carrying with him an 'asa (stick), the Quran, a *musalla* (prayer-carpet) and a *kúza* (water-jug for ablutions).

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European critics generally consider the story of Nanak's pilgrimage to Mecca a fabrication, but to doubt the truth of this story is to doubt the very existence of Nanak. It is no doubt true that a great deal of fiction has been mixed up with the facts of Nanak's pilgrimage to Mecca, but for the sake of these fictions the judicious critic should not reject the whole story. It is the one fact in his life on which all accounts of his life agree, and there is no reason to doubt its truth. Perhaps the only reason for the rejection of this story in the mind of the European critic is that it carries Nanak too far towards Islam, but as I have shown already there are numerous facts in his life which show him to be a devout Muhammadan. There is nothing strange in a man performing a pilgrimage to Mecca if he does not hesitate to perform the *chilla* or wear a cloak which proclaims "Islam to be the only faith in the sight of God." Again it has been contended that Nanak went simply as a visitor to Mecca and that he was not a real pilgrim, but it is well-known that this was impossible at any rate at that time, and Nanak was too sincere to have dissembled his true convictions. But strange as it may appear, it is also generally recognised to be true that in his journey to Mecca he wore the dress of a pilgrim and carried with him the necessary adjuncts of a pious Haji, a staff, a prayer-carpet to say his prayers on, a water-jug to perform ablutions before saying prayers, and the Holy Book, that is, the Quran. This leads us to conclude that Nanak went as a sincere pilgrim to Mecca.

• All this is related in Bala's *Janam Sakhi* as well as other *Sakhis*. But from Bala's *Janam Sakhi* we further learn that Nanak had been commanded by God to perform the pilgrimage. Thus on page 136, we have: "O Nanak, go to Mecca and Medina and perform the pilgrimage." Bala's *Janam Sakhi* further relates that at Mecca Nanak met Qazi Rukn-ud-Din, the Imam, and had long conversations with him in which he,

Nanak, is made to admit the truth of the Holy Quran and of Sunnat or the practice of the Holy Prophet. He also acknowledges the existence of hell, the punishment of the wicked and the salvation of the good and the resurrection of mankind, denounces the drinking of *bhāng* and wine and admits the intercession of the Holy Prophet, thus making a full confession of Islam. These facts are narrated not only in Bala's *Janam Sakhi*, but the old manuscript of the *Janam Sakhi*, which is preserved in the India office and which is believed to be almost contemporaneous with the events narrated, mentions the same facts, and thus corroborates the evidence of Bala's *Janam Sakhi*.

Nanak was not a Muhammadan in belief only, but he recognised the necessity of Divine worship in the form enjoined by the Muhammadan law and laid stress on this point in his teachings. Conclusive evidence of this is furnished by Bala's *Janam Sakhi*. Thus on page 193 we have: "Nanak said, O Rukn-ud-Din, hear from me the true reply: the saying of the Lord is written in the Book. That person will go to hell who does not repeat the Holy *Kalima*, (*i.e.*, there is no god but God and Muhammad is God's apostle), who does not keep the thirty fasts and does not say the five prayers, who eats what is not lawful for him: these shall receive the punishment, and the fire of the bottomless pit shall be their lot." Again on page 147, the same *Janam Sakhi* says: "Those who do not observe the ordinances relating to prayers and fasting, their deeds shall be of no avail: for without the good deeds (as enjoined by the law) there shall be punishment in this world as well as in hell." And on page 221: "The true bliss of faith only he can enjoy who remembers his Master at the five (appointed) times, that is, says the five prayers at the appointed times." Those who omit to say their prayers are denounced in strong language: "Curse be on the head of those who forsake

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their prayers : the little that they have earned they are thus wasting even here." Nanak never deprecated the eating of meat as the Hindus did, but he condemned such intoxicants as wine and *bhāng* like a true Muhammadan: "Nanak said, O Rukn-ud-Din, it is written in the Book (*i.e.*, the Quran) that those who drink wine or *bhāng* shall be punished on the day of Judgment" (page 222). The narrative also states that Nanak himself observed these injunctions. On page 198 we are told that the "Baba Ji (*i.e.*, Nanak) kept fasts for a whole year at Mecca." On page 203 it is said that the Baba put his fingers in his ears (after the fashion of a *Muazzin*) and gave the call to prayer (*azān*)." And on page 204 it is further related that Nanak "recited the *khutba* of the Prophet and became happy."

These few quotations are sufficient to show that Nanak not only made a full confession of the absolute truth of Islam and the Holy Prophet Muhammad, but he even performed the obligations of the Muhammadan law and he also enjoined others to follow them. The question would naturally be asked, how has a religion which was apparently an offshoot of Islam come to be identified with Hinduism. That influences have been at work in the life of Sikhism which have changed its whole course and the current of its thought into a different channel is a fact which cannot be called into question by anyone who has any acquaintance with the history of that religion. The causes which brought such influences into play were, however, political and not religious. The Sikh had at an early date become a soldier and cast off his original garb of a faqir, and conflicts between the Muhammadan authorities of the country and the followers of Nanak accentuated the small differences that might have existed before. Gradually we find the Sikh Gurus from the fifth Guru Arjan onwards assuming an openly hostile attitude towards the Muhammadan rulers first and the Muhammadans

generally afterwards, and thus they became every day more and more estranged from Islam itself. Politically the Sikh community had within a quarter of a century become the "rallying-point for disaffected Hindus," and it is clear that under the circumstances it could not retain its Muhammadan character.

The political causes do not, however, wholly explain the mighty change that Sikhism has undergone if it was really the offspring of Islam. They no doubt account for the widening of the gulf between Sikhism and Islam, but they do not explain how and when that gulf really came into existence if the founder of Sikhism was a thorough Muhammadan. It is, indeed, difficult to explain fully the causes which led the followers of a true Muslim into a course opposed to the religion of Islam, but so subtle and variant are generally the causes which shape the religious thought of a people that a completely satisfactory explanation is most often impossible. The change which Christianity has undergone presents a difficulty of equal, if not greater, magnitude. Originally a branch of Judaism, it soon developed into a movement entirely opposed to the parent religion, and this mighty revolution came about in Christianity in the absence of all such political causes as assisted in the estrangement of Sikhism from Islam. As plainly as Nanak said that the injunctions of the Muslim law should be followed to attain salvation, Jesus had also stated that the Mosaic Law was by no means to be altered, but within a single generation these injunctions were disregarded while retaining their place in books.

From some anecdotes in the histories of early Sikhism it appears that Nanak converted not only Hindus but also Muhammadans to his own cult, and this, it is thought, is a clear proof that the cult which Nanak founded was different from the religion of Islam. With the clear facts before us which have been adduced above showing that Nanak was himself a convert

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to Islam, we are bound to reject all inferences of the nature suggested above. But it must be borne in mind that Nanak was not a mere convert to Islam, for he felt that he was called upon to be a "Shaikh," as we are told in Bala's *Janam Sakhi*, which means that he was to act as a spiritual guide and to take people into his discipleship after the manner of the Muhammadan *Sufis* among whom it has always been a common practice. The presence of Muhammadans among Nanak's followers, so far from being an evidence of Nanak's cult being different from Islam, shows conclusively that it was looked upon by the Muhammadans as one of the many *Sufi* schools then existing in India. It does not appear from any account that the Muhammadans who so joined the cult gave up the Islamic beliefs or even acting upon the Islamic injunctions relating to prayers, etc. And how could they do it when they found the *Shaikh* himself practising *chillas*, saying prayers, keeping fasts and performing the pilgrimage to Mecca with the prayer-carpet and the water-jug and the Holy Quran always with him which none but the devoutest Muhammadan could have done. In fact, no Muhammadan would have followed Nanak or entered into his discipleship if there had been the slightest reason for believing that he was preaching doctrines other than those of Islam. Unless it is shown that the Muhammadans who were "converted" by Nanak gave up the Muslim doctrines or no more acted upon the Islamic injunctions, the mere presence of Muhammadans among Nanak's followers is a proof not of Nanak's preaching a faith midway between Hinduism and Islam but of his being a true Muslim.

There are circumstances on whose basis we can positively assert at this distant date that Nanak's cult was not looked upon by his Muhammadan contemporaries as deviating in the least from true Islam. The Punjab at the time of Nanak's appearance was under Muhammadan rule. Now, though utterly inconsistent with the tolerant principles of Islam, it became

a universally recognised principle among all Muhammadan governments in the middle ages that apostacy from Islam was on no account to be brooked. The Muhammadan rulers could and did allow the followers of other religions to live under them peacefully, and the authorities were bound to extend to them the same protection as was enjoyed by their Muhammadan subjects, but an apostate, one who after being a Muslim went over to another faith and renounced the principles of Islam, was forthwith put to death, and nothing on earth could save him so long as he remained under Muhammadan rule. Now, on the one hand, we have clear and unquestioned testimony to the effect that some Muhammadans followed Nanak, i.e., entered into his discipleship, and on the other we know that not one of them was ever persecuted, to say nothing of being murdered. As the law relating to apostacy was strictly enforced under all Muhammadan rulers, the fact that Nanak's Muhammadan disciples were not molested in the least by the authorities shows conclusively that the authorities did not look upon Nanak's cult as being essentially different from the religion of Islam. It is true that according to some stories of Nanak's life he was imprisoned for a short time by Ibrahim Lodhi, the Muhammadan monarch, at Delhi, but this does not show that Nanak was not a Muhammadan. Some of the most distinguished leaders of Muhammadans were in their time similarly treated by Muhammadan monarchs and instances of this in every Muhammadan country are too numerous to need any mention. The great reformer Shaikh Ahmad of Sirhind, known as the *Mujaddid-i-Alf-i-Sani*, to whose shrine even the Amir of Kabul paid a visit lately, was imprisoned by the Emperor Jahangir, and many of the great reformers whose names are now revered throughout the Muslim world met with similar treatment from the Muhammadan rulers of the time. Nanak's imprisonment, therefore, does not show that he was not a Muslim, while the fact that none of his Muhammadan followers was

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treated as an apostate is a conclusive proof that Nanak did not preach a religion different from Islam.

One question still remains to be answered, how could the conservative Hindu follow a Muhammadan *Sufi*? Strange as it may appear, Muhammadan *Sufis* have sometimes not had any objections to take Hindus into their discipleship without their conversion to Islam, and the latter have similarly sometimes admitted the former to be their spiritual guides while still retaining the name of Hindu. We have known respectable Hindu gentlemen who expressed their desire to be taken into the discipleship of the late Mirza Ghulam Ahmad of Qadian provided they were allowed to retain their own religion, but the Mirza Sahib never consented to this. Nanak seems to have had the idea of making Islam acceptable to his Hindu brethren by degrees and, therefore, he did not require them all at once to make a full confession of Islam, but trained them slowly in the true principles of the Islamic faith and even expressed his ideas in the popular language so that they might be least repulsive to his hearers. For a Hindu to become a Muhammadan was almost equal to death, for change of religion brought in its train an entire cutting off from the Hindu society, and Nanak seems to have been anxious to facilitate this great change by making it slow and gradual.

How the movement came to have its Hindu proclivities intensified and how it gradually lost its Muhammadan character is the next question. Whatever may have been the number of Muhammadans who followed Nanak during his life-time, there is strong reason to believe that with Nanak's death this influx into the movement ceased altogether. The Sikh history does not show that any Muhammadan joined the movement after the death of Nanak, and this was as it should have been. The only thing that drew Muhammadans to Nanak was his personal attraction and the conviction that Nanak was

a true Muslim. Accordingly Nanak's death was the turning point in the Sikh movement, and from that very time the Muhammadan element began to disappear. The whole conduct of the movement thus remaining in the hands of the Hindu disciples of Nanak, it was bound to lose its Muhammadan character with the lapse of time. It was also natural that the Hindu converts to Sikhism, having been thus estranged from Islam, should have, more or less, relapsed into their old faith. The change was further accelerated by the political circumstances to which reference has been made above and thus the Sikh religion from being originally an offshoot of Islam came to be looked upon as an offshoot of Hinduism. With the disappearance of the Muhammadan element from among the followers of Nanak, the Islamic teachings of the Sikh religion were either forgotten, or intentionally cast off by the later prejudiced Gurus from Arjan downwards, and this accounts for the absence of most of such teachings from the Granth which was collected by Arjan, while some of these teachings remained in some of the *Janam Sakhis* which had been reduced to writing at an earlier date.

Sectarian Animosity

AND

A Glimpse of the Inquisition.

In some respects the advanced and educated nations of the West seem to stand on a par with the backward and uneducated people of the Orient. Both find it difficult to forget the sectarian differences which at one time were made in Christendom the pretexts of a butchery and tyranny, the blackest on record in the whole history of the human race. In London, in the "very heart of civilization," in the land of liberty, tolerance and free institutions," as the Pope's Legate called it, the British Premier was obliged to prohibit the carrying of the Mass by the Eucharistic Congress because, it was thought, such a procession was calculated to raise feelings of fanaticism in the hearts of the Protestants and very likely to lead to riot and bloodshed. In India in the United Provinces the Government of Sir John Hewitt have been compelled to issue a resolution regarding riots between the Shia and Sunni Muhammadans in Lucknow. The Protestants and the Roman Catholics find it as hard to live in peace with each other as the Sunnis and the Shias.

The Eucharistic Congress was held in London in September last on a very large scale. It was attended by Roman Catholic delegates from all parts of the world, the chief figure being the Pope's Legate, Cardinal Vannutelli, an official who is said to have been seen in England after many centuries. The Roman Catholics had made arrangements to carry the Mass in the streets in a huge procession. The Mass is the Lord's Supper and the Holy Communion which is celebrated by all Christians, but according to the Roman Catholic doctrine of Transubstantiation

the whole substance of the bread is changed into the body, and the whole substance of wine into the blood, of Christ though the appearance of the bread and the wine remain as before. Carrying the Mass in the streets in a procession was, therefore, from the Catholic point of view equivalent to carrying Christ or God, and this was supposed to be a challenge to Protestant fanaticism. The law of the land also did not allow such a procession. Fearing a breach of peace the Premier, therefore, prohibited the carrying of Mass, or, in the words of the Roman Catholic Archbishop, they were not permitted "to carry with them their Divine Master." To others than Catholics it, no doubt, appears an abject superstition, but, one may ask, is not the doctrine of the divinity of Jesus as great a superstition? If the Roman Catholics have committed an error in interpreting Matt. 26-28 literally, where Jesus calls the bread his body and the wine his blood, is not Christianity itself based on an error in interpreting the expression "Son of God," literally? Why is it then that the one doctrine warms the blood of the Protestants while the other is confidently made the basis of faith. It is as difficult for a man to become God or for God to become man as for the bread to become the body and the wine to become the blood of God.

In India, as I have said, a fray between the Shias and the Sunnis has called forth a resolution from the Provincial Government. The riot occurred in connection with the commemoration of the martyrdom of Husain, the grandson of the Holy Prophet. Strangely enough the Moharram ceremonies are not observed only by the Shias but they are also participated in by the Sunnis. But while thus joining with the Shias in the celebration of the Moharram, the Sunnis adopt methods of celebration differing from the Shias, and it is on account of these insignificant differences that serious rioting between the two sects takes place every now and then. Accordingly the Government

whose business it is to keep order has stepped in to solve the difficulty. The sheer ignorance of the two warring sects can be easily judged from the fact that the performance of the Moharram ceremonies is not a part of the religion of either, and to the credit of the Christian sectaries may it be said that they are fighting at least for the principles of their sect in contrast with the Muhammadans who go to "loggerheads" for irreligious ceremonies.

The incident at London relating to the prohibition of the carrying of the Mass by the Eucharistic Congress and the resolution of the U. P. Government regarding riots between Shias and Sunnis call to mind the cruelties which have been committed by contending sects upon each other, notably among the Christians and to a smaller extent among the Muhammadans. A perusal of the history of the Inquisition in Europe and other persecutions of the Christian sects by each other reveals the startling fact that for the horrors committed in the name of religion, sectarian animosity within the sphere of the same religion has caused, if not more, at least as much bloodshed as the hatred which the followers of one religion entertain towards those of another. As compared with the persecuting zeal of Christian sects the Muhammadans have displayed much tolerance towards differences of opinion within the circle of Islam, but instances of the persecution of heretics though few and far between are not wanting. The most recent example of persecution for sectarian differences in Islam is met with in the attitude of all classes towards the Ahmadiyya movement which has taken its rise in the last quarter of the last century. Within India itself the freedom of religious opinion granted by the British rule has saved the community from the extreme punishment of the heretic, though *fatwas* have been published by the orthodox according to which it is not only lawful but also meritorious to murder any member of the Ahmadiyya Community

or to take away his property. The contamination of the Ahmadis was declared by one pious *Mulla* who is also a *Pir* to be so strong that it dissolved the marriage-ties of the orthodox if they attended any lecture of the founder of the movement. But while a neutral government in India could not allow such *fatwas* to be carried into effect and the persecution of the Ahmadis has, therefore, within the limits of India, been of a minor type, it assumed a serious character in the neighbouring state of Afghanistan whose ruler stoned to death two prominent Ahmadi preachers only on account of their acceptance of the Ahmadiyya teachings. It is doubtful whether such a punishment has ever before been the lot of those who were branded as heretics among the Muhammadans, but the cruelty of the punishment melts into insignificance before the unimaginable horrors of the Inquisition. Mrs. Kate Daly who lived for nine years in Kabul gives the following account of these two martyrs at the altar of sectarian animosity :—

“It seems strange to think that any human being should in these days suffer death by the ancient Eastern custom of stoning; but two such cases—arising out of religious differences—took place during my residence in Kabul. What occurs in these matters is simple enough. The condemned man is dragged away among the rapidly gathering throng through the most crowded part of the city to the ‘Place of Black Stones.’ As the fanatical crowd presses forward, jeering, hooting, execrating, its victim, every man possesses himself of as large a stone as he can throw. When the fatal spot is reached the accuser casts the first stone—then every man who can get near throws his. Dead or senseless, he is left under the stones with a guard around him for three days, after which the body is handed over to the relations.”

Like the Christian monarchs of old who with all their nobles and even the ladies of the royal family graced the auto-

da-fe with their noble presence and witnessed the slow burning to fire of the victims with royal pleasure, the present Amir took part in the stoning to death of the great Ahmadi leader in Afghanistan, Sahibzada Abdul Latif, who was one of the most distinguished personages of the country. Whether Afghanistan has within recent times witnessed other scenes of the punishment of heretics is not known to us, but from what his Majesty the Amir said while on a visit to this country it appears that he not only allows the Hindus, the Jews and the Christians to live under him peacefully, but he has even extended religious freedom to the different sects of Muhammadans and there is no persecution for sectarian differences. We have further learned from reliable sources that after his return from his visit to India the Amir granted religious liberty even to the Ahmadis.

The earlier history of Islam does not contain any example of persecution for religious differences among the Muslims. That such differences existed even among the companions of the Holy Prophet is abundantly clear from the anecdotes preserved in the traditions. Ibn Abbas is said to have differed from the other companions on fifty points but with all these differences he was still revered and respected. Another companion Abu Zar denounced in the most scathing terms the possession of wealth which the Muhammadan conquests had brought, but he was allowed to live and preach as freely as any body else. Even in the life-time of the Holy Prophet, when he ruled Arabia, men who were known to be hypocrites enjoyed the same freedom as the faithful. The earliest established heresy in Islam was that of the Kharejites, who first murdered the aged Caliph Othman, then rose against Ali, murdering him also at last. For a long time they fought against the established government. Any one who reads the history of the Kharejites will see that it was not the Muhammadan government that first took up the sword against the Kharejites.

On the other hand, they were borne with until their excesses and outrages necessitated punishment. The principal formula of their creed was that "no rule should be recognised but that of the Lord alone," and making it as the fundamental doctrine of their faith they refused to swear allegiance to the Caliph. The following quotation from Muir's Caliphate will show how the early Muslims bore up with heresies :

"Ever since they had broken up their camp at Harora, the Kharejites, instead of settling down in sentiments of loyalty and peace, had been joining in aggressive force and turbulence. There should be no oath of fealty, was the theocratic cry, but to the Lord alone, the Mighty and the Glorious. To swear allegiance to either Ali or Muavia was in derogation of that great name In vain the Caliph argued, as before, that Arbitration had been forced upon him by themselves. 'True,' they readily replied ; 'but we have repented of that lapse; and thou must repent of it too,' or else we shall fight against thee."

. Ali yet hoped to win them over. He bore with their seditious talk ; and made his intention known of treating them forbearingly. 'They should have free access to the Mosques for prayer , So long as they refrained from any overt act, he would use no force of arms against them.'"

This moderation instead of pacifying the Kharejites emboldened them, as Muir further on tells us. They formed a separate clique, and when Âli called upon them to join his forces, they sent him back an insulting reply : "If Ali would acknowledge his apostacy and repent of it, then they would see whether any thing could be arranged between them ; otherwise they cast him off as an ungodly heretic." Then they began to commit outrages in the countries. "The outrages were to the last degree barbarous and cold-blooded. Travellers, men and women, refusing to confess the theocratic tenets were put to death ; a woman great with child ripped up with the sword,

and so forth." On hearing of these outrages Ali was compelled to take action against them :

" A messenger sent to make inquiry, met the common fate. Tidings becoming more and more alarming, the army demanded to be led against them. Ali, himself convinced of this, changed his course, crossed the Tigris, and 'marched against the fanatics. When now near Nehrwan, he sent a messenger to demand surrender of all such as had been guilty of outrage and murder. " Give up these to justice," he said, " and ye shall be left alone, until the Lord grant us victory in Syria, and then haply He shall have turned your hearts again towards us." They replied that ' they were all equally responsible for what had passed, and that the blood of the ungodly heretics they had slain was shed lawfully.' A parley ensued, in which the Caliph expostulated with the misguided fanatics, and offered quarter to all who should come over to his army, or retire peaceably to their homes. Some obeyed the call and came over; 500 went off to a neighbouring Persian town, and many more dispersed to their homes; but 1,800 remained upon the field, martyrs to the theocratic creed

" It had been better for the peace of Islam if not one of the 4,000 had escaped. The snake was scotched, not killed. The fanatic spirit was strangely catching; and the theocratic cause continued to be canvassed vigorously and unceasingly, though in secret, both at Bussorah and Kûfa In the following year, bands of insurgent fanatics once and again appeared, unexpectedly, in the field, denouncing Ali, and proclaiming that the Kingdom of Lord was at hand. One after another they were cut to pieces or put to flight with ease."

It would be seen from the above which is from the pen of a non-Muslim writer that the Kharejites were not persecuted for their principles but for their criminal outrages and rising against the Government. The Caliph was averse to molesting

them for their religious principles only if they gave up their attitude of rebellion. But this they refused to do, and in Ali's caliphate as well as the succeeding reigns they continued to disturb the peace of the country, gathering up their strength every now and then to overthrow the empire.

The Kharejites, however, pale into insignificance before the Shias, a sect which, like the Kharejites, took its birth in political circumstances. *Shia* means a partisan and the *Shia* sect is the sect of the partisans of Ali, the fourth Caliph. Their chief point of difference with the Sunnis is the rejection of the first three Caliphs as the lawful successors of the Holy Prophet. As a consequence of this they regard Ali with extreme reverence, some of their sects going even so far as to deify him as the Christians have deified Jesus. It should not, however, be supposed that the sect had any existence during the first three caliphates, for Ali himself recognised the lawfulness of the succession of Abu Bakar, Omar and Othman and swore fealty to all three. It was the excess of the Kharejites and the murder of Ali that gave rise to the Shia sect and the murder of Husain by the Omayyad ruler, Yazid, strengthened the basis of the sect. The mutual hatred of the Sunnis and the Shias developed in the political struggles which had for their aim the attainment of the caliphate during the Omayyad and Abbaside reigns. Though it is true that the Sunni hates and scorns the Shia and the Shia in his turn abuses and curses the successors of the Holy Prophet, yet never at any time has their mutual hatred grown into the fierce and cruel animosity which the two great sects of Christianity, Roman Catholics and Protestants, have borne towards each other. It is true that the contending sections have on some occasions run at the throats of each other, but these occasions have always arisen under political exigencies or on account of the ambition to overthrow the political power of the rival sect and to get at the throne. Except

on very rare occasions of the outburst of fanaticism, which again had its root in deep political circumstances, the two great sects of Islam present a picture which, when compared with the horrible atrocities committed by the Roman Catholics and the Protestants on each other, may be said to bear no marks of sectarian animosity.

As I have already said, the bitter feeling between the Sunnis and the Shias has found the worst expression in political struggles, and in fact it is these struggles that have enhanced their animosity towards each other and widened the gulf between them. Except for some time in Egypt, political power in the Muhammadan world remained long exclusively in the hands of the Sunnis who were willing to treat the Shias mildly only if the latter gave up their ambition of rising to political supremacy and overthrowing the established regime. Indeed one Sunni monarch, Mamun, went so far as to appoint a Shia, Ali Riza, to be his successor to the throne, and the scheme only failed on account of the death of Ali Riza previous to Mamun. But the Shias were always plotting against the Caliphs and some of their sects rose in open insurrection. Muir remarks in his "Caliphate":—

"Ever since the tragedy of Kerbala, the Moslem world was exposed, as we have seen, to outbursts of fanaticism in favour of the house of Ali. Persian Shie-ism, with its mystic tendencies, stimulated the sentiment, while the decline of the Caliphate, and the disorder prevailing in consequence, offered ready advantage to pretenders. Hence the growing frequency of Alyite risings."

The following quotation from the same author will serve as an example of the Muhammadan sectarian persecutions which, it will be seen, were necessitated by political exigencies and were not based on religious considerations. In the latter

half of the third century of Hejira rose the famous Shia sect known as the Ismailians.

"During the reign of Motadhid, a leader of this persuasion opened canvass in Irac and gained a great following both there and in surrounding lands. His name was Carmat, and after him the sectaries are called Carmathians. He appeared while the Zenjites were yet in the field, and offered to join the Reprobate with 100,000 swords; but unable to adjust the tenets of a common faith, they parted. A leader then arose in Irac, Zakariya by name; he had two sons who spread rapine and terror over the land. The former was killed in an attempt to storm Damascus; the latter ravaged Syria, murdering and pillaging wherever he went; and yet, strange to say, he was prayed for in the pulpits of the wretched province as the 'Mahdi that was for to come' The alarm was so great at Baghdad that, as we have seen, Muktafy sent the Egyptain general Muhammad, to attack the fanatic host, himself accompanying the army as far as Ricca. The Carmats were totally beaten, the 'spotted' with his cousin and some followers escaping into the desert. Discovered there they were carried to the Caliph at Ricca, and thence sent to Bagdad, where, paraded on an elephant and camels, they were made a spectacle to the city. Kept in prison till the return of Muhammad with more Carmat captives, they were all beheaded after their legs and arms had been cut off. For the 'spotted' a death was reserved of exquisite cruelty. Scourged with a hundred stripes, his hands were cut off; then he was scorched and, when in the agonies of the fire, his head was struck off and raised aloft on a pole, amidst the shouts of the multitude, *Allah Akbar, Great is the Lord!*"

Though we notice the case of the burning of a rebel here, this punishment was never resorted to by the Muhammadans except on the rarest occasions when the offence was

aggravated by various circumstances. Mere difference of opinion on matters religious was generally not punished. The promulgation of heretical opinions which were considered to be at variance with the fundamental principles of the Muslim faith were, if at all, punished with imprisonment, though even this punishment was resorted to only in the case of leaders, while apostasy alone was punished with death. Penalties against separatism were not always inflicted, and under the Abbasides we find that already sixty three different sects had sprung up. With the exception of such as aimed at the destruction of both the temporal and spiritual authority of the caliphs, none were ever seriously persecuted, and compared with what follows regarding the Christian sectarian persecutions, the tolerance of the great Muhammadan sect that held vast temporal authority in its hands for centuries is no doubt praiseworthy.

It has been said that a religion of exclusive salvation must necessarily be a persecuting religion, but this is not true. A religion may claim that true salvation, which means a freedom from the bondage of sin and communion with the Divine Being, cannot be obtained but by following the principles which it has promulgated, but it does not follow from this claim that it must also compel the whole world to accept those principles. The Holy Quran tells us that Islam is the only religion which makes a man attain the nearness of God, while it strongly condemns compulsion, saying: "There is no compulsion in religion." Religious and sectarian persecutions, which stand to each other in the relation of parent to offspring, are rather the result of inability to defend one's principles by argument. Thus it happened in the time of every prophet, that when the truths he preached were found to be irrefutable, it was proposed to stop him by force, but persecution instead of being a check has always proved a help in the spread of a movement. Erroneous conceptions of religion and ignorance also are to a large extent

responsible for the horrible persecutions which have become a blot on the name of religion.

I have already said something about the sectarian persecutions of the Muhammadans, but Christianity presents a spectacle than which a more horrible picture it is difficult to imagine. Though the orthodox Christian sect began its work of persecuting dissenting persons and sects as soon as it attained temporal power under its royal convert, Constantine, yet these persecutions did not assume a horrible aspect until the power of the Pope became firmly established. All previous sectarian persecutions lose their importance before the famous Inquisition and therefore a glance at the horrible picture of the persecution of Protestants and other sects by Roman Catholics and of Roman Catholics by Protestants will be sufficient to get an idea of sectarian animosity as represented by the Christian religion. In the words of the great historian Motley, the Inquisition was "a machine for inquiring into a man's thoughts, and for burning him if the result was not satisfactory. It arrested on suspicion, tortured till confession, and then punished by fire." There are three distinct periods in the church persecution of heretics. The well-known Spanish Inquisition was established in 1480, but the Inquisition was really in existence nearly two centuries previous to this date which is known as the Dominican Inquisition and dates from the council of Toulouse in 1229. But the spirit of the Inquisition existed even before the thirteenth century, though the principles on which it was conducted differed from the principles of the two later stages of Inquisition. Regarding the first period of the Inquisition we read in the Encyclopaedia Britannica:—

"The germ of the Inquisition lies in the duty of searching out and correcting error entrusted to deacons in the early churches. The promise in the Anglican Ordinal that the priest will be ready with all faithful diligence to banish and

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drive away all erroneous and strange doctrines contrary to God's word, is a pale reflexion of this ancient charge. The episcopacy thus providing the instruments, the temporal power soon offered to enforce the sentences of the church; the edicts of Constantine and his successors now began that double system which, by ordaining that heretics should be dealt with by the secular arm, enabled the church to achieve her object without dipping her own hands in blood. Thus, about 316, Constantine issued an edict condemning the Donatists to lose their goods; and in 382 Theodosius declared the Manichaeans guilty of death, and confiscated their goods."

It would be seen from this that the general persecution of dissenting sects by Constantine and his successors was based simply on religious motives, on the zeal to have Christianity free from all kinds of heretical opinion. The inquisitorial system was, however, developed by the Roman pontiffs towards the end of the twelfth and the beginning of the thirteenth century. The technical use of the term Inquisition, that is an official enquiry into orthodoxy, is first noticed in the council of Tours in 1163. "In 1184 the synod of Verona cursed all heretics and their shelterers, ordered relapsed persons to be handed over to the secular arm for capital punishment, confiscated their property and clearly indicated that the new Inquisition would go far beyond the older episcopal function" (Enc. Br.) Pope Innocent III, true to the title he assumed, sent his officers, soon after his accession, to visit the dioceses of Southern France and Spain "to catch and kill the little foxes." The Fourth Lateran Council presided over by Innocent III decided that synods should be held in each province for the extermination of all heretics who were to be made over to the secular authorities for punishment. Any ruler who declined to purge his land of heresy in this manner was to be excommunicated by the Pope. Under Gregory IX the Inquisition assumed a more

definite form. In the council of Toulouse in 1229, several canons were established by which not only were heretics to be convicted and punished but even the houses in which they were found were to be razed to the ground, and any one who shielded a heretic or allowed him to remain in his country forfeited his land, personal property and official position. Every male above the age of 14 and every female above the age of 12 was bound on oath to give information regarding heretics.

A minute account of the system and procedure of the Inquisition in this stage is given in the Inquisitor's manual, the *Directorium Inquisitorium* of N. Eymerich, Inquisitor-General for Castile in 1356. The "Directorium" was the authoritative text-book for the use of Inquisitors. It established the spy system and required a continuous and vigorous search to be made for finding out heretics. "In every parish must be named two clergymen with two or three laymen, who, after having been sworn, shall make continued and vigorous investigations in every house, in all rooms, garrets, lofts, and cellars, to ascertain if there are any heretics concealed." The procedure adopted was such that once accused it was almost impossible for a man to clear himself of the charge of heresy. A mysterious secrecy was to be observed. The accused was not to know the name of his accuser or the names of the witnesses against him. If a copy of the accusation was given to the accused—and this procedure was not always adopted—the following methods were suggested to keep him still in the dark: 1. "To invert the order in which witnesses' names appear in the process, attributing to one the declaration of another. 2. To communicate the accusation without the names of the witnesses, and to separate the names of these by mixing them with the names of others who have not declared against the accused." As if these mean tactics were not sufficient to get any innocent person under the clutch, the evidence to be admitted against the accused was

They did not kill him for sure; Nay, God raised him up unto Himself."

Nowhere do we find it stated that Jesus did not die. We cannot understand the logic of the reverend gentleman. Can we ever suppose that a person who was neither killed nor crucified did not undergo death? That would mean that as Napoleon Bonaparte was neither killed nor crucified, therefore he is still living on the seventh heaven. Is there no such thing as natural death? He may have stumbled perhaps at the words "لَمْ يَمُتْ", "But he was made to appear like" (one killed and crucified). That means that Jesus, fainting and was taken for dead but he afterwards revived. Therefore when the Quran says that Jesus was not crucified that means that he did not die on the cross, but was taken down alive, though apparently dead.

To support his contention he also cites a tradition about whose authenticity he himself is so doubtful that he has to introduce it by the words *which (traditions) have been invented by his followers and attributed to Muhammad*. Internal evidence of the tradition quoted by Rev. M. S. Zwerner dispenses with the necessity of proving its ungentlemanly character by means of external evidence. It says "When they (the Jews) came to crucify him on the tree, the earth was darkened, and God sent angels, and they descended between them and between Jesus; and God cast the likeness of Jesus upon him who had betrayed him. They crucified him in his stead and they thought that they crucified Jesus. Then God made Jesus to die for three hours and then raised him up to heaven."

Now when the likeness of Jesus was cast upon Judas Iscariot and the angels descended between Jesus and his enemies to completely enshroud him, whilst everything was done to extricate Jesus from a critical position, why on earth was he made to die? What purpose did it serve? It reads a mere farce. Well, the forgers of this tradition did not

make us believe that the Quran denies the historical fact of crucifixion, although he is forced to admit that there are at least three passages in the Quran which expressly indicate that Christ did die!

"When God said, O Jesus! I will make thee die, and take thee up again to me, and will clear thee of those who misbelieve."

"And peace upon me the day I was born, and the day I die, and the day I shall be raised up alive."

"And I was a witness against them as long as I lived amongst them, but when thou didst cause me to die, Thou wert the watcher over them, for Thou art witness over all."

That these texts certainly teach that Jesus died is admitted by the reverend gentleman. We can quote at least twenty-nine verses more from the Holy Quran to the selfsame purpose. But in order to show that the death of Jesus is denied by the Moslems he takes hold of another verse which, instead of being suited to his purpose, is, in fact, another proof of the death of Jesus. The reverend gentleman has somehow or other come to know that the verse in question has been interpreted differently by different commentators and in the heart of hearts he is not sure of what he is inferring from; for he himself says, "*yet in spite of them* (the verses quoted above), the Moslems everywhere quote the *other verse* when they deal with Christians." His duty as a minister of religion was to assure himself whether the verse in question corroborates in any way the allegation brought against Islam. We may better quote the verse here:—

"And for their mischief, and for their saying about Mary a mighty calumny, and for their saying, 'Verily we have killed the Messiah, Jesus the son of Mary, the apostle of God..... But they did not kill him nor did they crucify him, but he was made to appear to them like (one killed and crucified). And verily, those who differ about him are in doubt concerning him; they have no knowledge about him, but only follow an opinion.

behind the word (روء) and distort it into a sense which on a closer observation would turn out to be a palpable absurdity.

Now let us for the sake of argument admit that the word (روء) means soul. Would it mean, then, that Jesus was son of God? Need we say that such an idea is quite foreign to the nature of Islam and abhorrent to all who have even the slightest sympathy with the Divine Faith. It is untenable in the face of express denunciation of the upholders of such a doctrine. The only possible interpretation of the word in that case can be that Jesus was not the outcome of an illegal connection which would have degraded him in the estimation of mankind and according to the teachings of the prophets in the Old Testament not only he and his mother but also their descendants from seven to ten generations would have been held accused. One of the objects of the Holy Quran is to clear the conduct of the prophets from all the accusations that have been laid at their door by the evil tongue. The Jews still assert that Jesus being born of an illegal connection, could not possibly be the Messiah. It is to vindicate his character that God said that the soul of Jesus proceeded from Him, meaning thereby that he was the righteous son of a righteous mother. That Jesus and his mother were cast aspersions on, is amply borne out by the Holy Quran when it says *لَا يَجُوزُ، i.e., "for their (Jews) calumniating and slandering Mary by imputing to her a heavy sin."* That the Holy Book undertook to clear her of this accusation is apparent from the words *slander and calumny* in the part of the verse quoted above. In another place God says:—"O Jesus! I will make thee die and take thee up again to me and will clear thee of the accusations of those who *misbelieve*." (Jews). The words "will clear thee of the accusations of those who misbelieve" are worth noticing.

So far we have been dealing with the names and titles alleged to have been conferred on Jesus son of Mary by the Holy Quran. He carries us now into another region. He would

"We send down of the Quran that which is a healing and a mercy to the faithful. But it shall only add to the ruin of those who are unfaithful. When we bestow favours on man, he withdraweth himself." (109)

Lords command : but of knowledge, only a hint to you is given. If we pleased, we could take away that which we have revealed to thee ; none couldst thou then find for thyself to undertake thyself. I save as a Merciful Lord ; great, verily, is

next rebuts every attempt to interpret the word *rool* in any other sense but the one indicated by us. Secondly the word (C) has been used as the name of an angel. The Holy Qur'an

be ranged in order, they shall not speak; save he whom the God of Mercy shall permit and who shall say that which is right."

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said, I fly for refuge from thee to the God of Mercy; if thou art a God-fearing man. He said, I am only a messenger of thy Lord, that I may bestow on thee a holy son. She said, How shall I have a son, when man hath neither touched me and I am not unchaste? He said, so shall it be. The Lord hath said, Easy is this with me; and we will make him a sign to mankind and a mercy from us. For it is a thing decreed. It is not only the Quran which says that the birth of Christ was foretold, but we find it repeatedly recorded in the New Testament where the Evangelists positively affirm that his birth was foretold. See, for example, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

The words *الرحمن* are only an explanatory phrase of the preceding phrase *الرحيم*. The word *رحمن* is used in the Holy Quran in two distinct senses. In the first place it means *divine revelation*, as for instance we find—

"And it is not in the power of any man to hold conversation with God, but through revelation, or from behind a veil or He sends down some messenger or apostle to reveal, by His permission, what He will; for He is exalted, wise. Thus have We sent to thee Divine revelation (*رحمن*) by our command. Before this thou didst not know "the Book" or the Faith. We have made this book a light and by it We will guide whom We please of our servants." In another place the holy book uses the word *رحمن* in the same sense. It says:

By His own behest does He send the angels to descend with divine revelation on whom He pleases among his servants bidding them "Warn that there is no god but me: therefore fear me." Here the word has even been explained to mean that the essence of the teaching of divine revelation is that there is no God but Him and therefore He alone deserves to be

Christian idea of the word or *Logos* as found in the first verse of the Gospel according to John. No sooner does he come across the word *Logos* than the idea flashes on his mind that it must be the same *Logos* as spoken of by the Christians. He forgets the fact that he is dealing with a different language and a different idiom. The same word occurs repeatedly in the Holy Quran. We have it, as *الكلمة* "i.e., the words of God can never go wrong." They are sure to happen. If we interpret it here in the sense in which our Christian friends interpret it, the whole thing becomes ridiculous.

Similarly in another place the Holy Quran says—

قُلْ لَّيْسَ الْبَاطِنُ إِلَّا اللَّهُ عَزَّ وَجَلَّ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

—i.e., "The hidden is only Allah, the Most Gracious, the Most Merciful."

"Say, should the sea become ink to write the words of my Lord, the sea would surely fail, though we brought its like in aid." (Rodwell.) Substitute the word *Christ* in stead of words of my Lord and see whether the verse means anything at all. The verse shows that there are so many words of God that even sea would fail as ink if the names of those words were written. To say, then, that the name confers a distinctive title upon Jesus making him, in fact, superior to all the prophets, is simply absurd. Not only does it not confer any distinctive mark, but rather pulls him down from the high pedestal where he has been seated by the Christians and brings him to the level of the ordinary mortals. In fact, what the Holy Quran means to say is that his birth was foretold. Mary, his mother, was informed beforehand that a son would be born to her and that he would earn a good name in the world by leading many to righteousness. We have the whole thing stated in the chapter 'Mary' wherein God says, "Think of the case of Mary, when she had separated herself from her family, into a spacious room and secluded herself from them. We sent our spirit to her, and he assumed the form of a perfect man. She

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Let us be asounded to learn from the same reverend gentleman who has some pretensions to a knowledge of Arabic that the Quran confers on Jesus names and titles which, if rightly

QURAN.

THE ALLEGED TITLES OF JESUS IN THE HOLY

There is no god but Allah, and Muhammad is his apostle."

מלך ישראל ויהוה אלהינו

...for we are required to repeat and recite—

How monstrous is it for you to say so. Almost might the heavens be rent thereat, and the Earth cleave asunder and the mountains fall down in fragments, that they ascribe a son to the God of Mercy, when it becometh not the God of Mercy to beget a son." In the face of such teachings it would be preposterous to expect a Muslim to entertain the slightest idea about the divinity of a person. If any person merited such a distinction it was our Lord Mohammad, but the daily repetition of our creed and the text of our daily prayers forbid such an

पृष्ठ १-

[illegible]

Jesus son of Mary is God," or again as He says—

that is, infidels and disbelievers become they who say that

[illegible]

Trinity: Or

172. they are infidels who say that God is the third of the

॥ श्रीगणेशाय नमः ॥

when he finds it expressly stated—

worldly point of view, is not going to defy any person, be he a son of Mary, or the Sage of Kanshi. And how can he do that—

Jesus in the Holy Quran.

Here and there attempts are being made in India to show that the Holy Quran supports the alleged claims of Jesus of Nazareth to Godhood and chapters and verses are quoted from the Muslim Books by some of the misguided and ignorant Christian Missionaries to show that Islam represents Jesus as the highest embodiment of human excellence. Some of them even go the length of declaring that the Holy Quran lends itself to the deifying of Jesus. We are glad to see that this feeling is not shared by S. M. Zwemer of 'the *Moslem World*' who is candid enough to admit that Islam and Christianity lie at the parting of the ways, Islam being the very antithesis of Christianity, and that according to a Christian Missionary of long experience in Persia, there is "not a single important fact in the life, person and work of Jesus that is not ignored, perverted or denied by Islam."

This is all the more important, since the Christian Missionaries have been misled by the Muhammadan reverence for Jesus into the notion that Islam represents Jesus as a being superior to the rest of mankind. It is true that they have been regarding him as one of the prophets of God who come at times to regenerate the world, and who in that capacity deserve our utmost reverence. But to expect from the Muslims any thing more than this would be to ignore their feelings, and sentiments, in fact, all that they cherish very fondly in the matter of faith. So long as a jot or tittle of the Holy Quran remains—and the Holy Quran will remain intact to the end of the world, as it has remained intact for the last thirteen hundred years, in accordance with the promise of God—

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

i.e., "Verily it is we who sent it down and it is we who guard it"—a Muslim, however bad his condition be from the

vancement. Without it no headway is possible. Belief in the unseen is simply another name for an attitude of receptivity, without which no acquisition would have ever been possible. This is of course the elementary step for every learner. But later on the knowledge of the unseen begins to lose its obscurity and commences to enter the consciousness of the learner with increasing vividness till at last it becomes a realised ideal with him. *حق اليقين* is the final stage where knowledge rises above the possibility of doubt and becomes as real and perfect as anything. Thus the learner naturally starts from a belief in the knowledge of the unseen and attains to a final stage which is the thorough acquisition of the knowledge itself when all clouds of ignorance are dispelled. I wish to take up each requisite in turn and show how they form necessary factors in the acquisition of knowledge.

A. H. AHMADI.

divine knowledge. It is not for every body to utilize the Book of God. Only those who have the capacity for the purpose can profit by it.

Here arises a question, Who are the special people that are likely to be benefited by the guidance of the Holy Book? The Holy Quran explains itself. It gives in clear accents characteristics of men who are to be benefited by it:—

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ - وَالَّذِينَ
يُؤْمِنُونَ بِمَا نَزَّلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ -

"Who believe in the unseen and are constant at prayers, who expend out of what God has given them. Those who believe in what God has sent to them and those before them, and who also believe in the day of judgment."

These are necessary characteristics which are indispensable in those who are destined to receive guidance from the Holy Quran. Those, therefore, who fail to possess these qualifications cannot be benefited by the divine guidance offered in the Holy Book of God.

Belief in the Unseen is the first requisite. It should not be understood to mean blind faith in all things. It means nothing of the sort. It is the foundation stone of all knowledge. Without it no acquisition is possible. To a child coming to a school the knowledge of the teacher is all unseen, and unless the child has a faith in the knowledge of the teacher which is all unseen to the former, how can he learn anything? The knowledge of the Railway guard about the road that leads up to a certain station is all in all unseen for a passenger who has never been to the place before. The passenger has to put implicit faith in the knowledge of the guard in order to reach his destination. In short, in all walks of life and in all the different departments of human affairs and all branches of human activities this faith in the Unseen is the stepping stone to all ad-

embracing religion for the whole mankind is bound to remain an absolute impossibility. However reasonable a religion, however consistent with reason and common sense a faith, however appealing and forcible certain tenets and dogmas may be, to claim universality therefor in the sense that it is destined to overspread the entire range of human race is nothing short of an absurdity.

What we claim for Islam is not that it will actually be the accepted religion of the whole human species at any time, but that it can suit human nature in all its varied aspects and that no circumstances can ever exist on the surface of the earth that can in any way stand in the way of the practicability of its doctrines. We Muslims believe in the superiority of our principles over those of other faiths. We believe in the perfect suitability of our doctrines to all diversified circumstances, social, intellectual and moral which exist or can ever exist on the face of the earth, but we condemn the glaring absurdity that any religion can ever absorb the whole mankind in its fold. No religion can be world-wide in the literal sense of the word. We claim for our blessed faith a marked ascendancy as the world advances in right thinking and is getting awake to the reality of life.

مدى للمنفقين

"This is *guidance* for the God-fearing" is a fair and square solution of the problem. Every one is not fated to receive guidance from this book. The book holds up a torch of divine knowledge to all, like every other gift of God, denies its influence to no body, but the benefit to be drawn depends upon the natural capacity of the individual. If some one is naturally devoid of the organ of sight, he cannot derive any sort of benefit from sunlight. If some one is deaf and lacks power of hearing, he cannot enjoy God's beautiful creation in the form of music. In short, one derives benefit from a thing according to his natural capacity. Exactly similar is the case with the

finger any kind of doubt in the mind of the learner. "This book is free from doubt." It proceeds from God the knower of all that is in the heavens above and the earth below, there is certainly no chance for any kind of error to creep into the book.

So far about the negative character of the assurance, that is to say, the book to be taught to the Muslim is one whose author is God Himself and therefore the presence of any sort of shortcomings in the book is an impossibility. To make the assurance doubly sure, we read further on—

مدى للمؤمنين

"It is *guidance* for the God-fearing."

Man feels no attraction to a thing the result of which is a mystery. Until the usefulness or otherwise of the knowledge to be acquired is ascertained, man must continue to remain indifferent to it. Once tell him that a certain thing is of immense moment to him, once assure him that a certain thing is beneficial to him, once convince him that a certain thing will lead him to happiness and prosperity, and finally once let him know that a certain thing is the key-note of success in life, he will feel irresistibly drawn and rush headlong towards it, not minding any difficulties and not caring for any obstacles. Quite compatibly with this part of human nature God says مدى للمؤمنين. This book affects the vital interests of mankind. It consists in guidance for the God-fearing. Now when the benefit to be gained on reading the book is known, the study of it will not be irksome but an interesting sort of business. It is not unoften that the followers of almost every religion are heard claiming universality for their faith. They appear to allege that their faith will one day be the religion of all the human beings who will then happen to breathe on our planet. This is really a gladsome fancy, but the practicability of it is highly questionable. So long as mankind continues to vary in dispositions, temperaments, likes and dislikes, an all-

A few important requisites for the acquisition of knowledge—I.

The first and foremost requisite for the acquisition of knowledge is that it should offer an incentive to the learner, who should be satisfied that the knowledge proceeds from a source absolutely free from mistakes, so that the knowledge to be gained may be above the possibility of misleading the learner. Unless the student has the perfect assurance of the infallible source of the knowledge he is to acquire, he will not feel attracted to it. To gratify the natural hankering after the infallibility as well as the absolute suitability of the knowledge meant for mankind God has opened the Holy Book of Islam with the words **اَنَا اللّٰهُ اَعْلَمُ** which is an abbreviation for **اَنَا اللّٰهُ اَعْلَمُ** "I am God who knows." The learner of divine knowledge is given at the very commencement an absolute assurance that the knowledge to be acquired springs from a source which is none other than God Himself; and hence it is *par excellence* something worth learning. The student thus has a perfect guarantee of the entire freedom of the knowledge intended for him from any sort of errors and inaccuracies. When God who is the fountain-head of all true knowledge and who is far above the possibility of defects and drawbacks, is the author of the Book the learner will have no hesitation in launching upon the arduous task of acquiring it and his mind will be totally immune from misgivings. It is therefore that the words following the opening initial letters are—

ذٰلِكَ الْكِتَابُ لَا رَيْبَ فِيْهِ

When a perfect assurance is afforded as to the unqualified infallibility of the source from which the knowledge to be taught is to flow, there ought to be no reason why there should

In conclusion I should like to say that all the righteous servants of God who have had the good fortune to enjoy personal communion with God and who have ultimately been commissioned for the task of reforming the world are the typical illustrations of this kind of noble life. Every one who strives to do the will of God can attain nearness to God. Even in these days of materialism there was a man who made himself the perfect embodiment of all these four aspects of man and was exalted to the honorable position of a prophet. He stood up and preached not by word of mouth alone, but by the powerful force of example.

He was Mirza Ghulam Ahmad of Qadian. He devoted all his faculties and all his energies to the service of God and mankind and was, in return, made a prophet and was called by God Himself the Promised Messiah. One need only make a careful study of his life and works to be convinced of the wonder-working charm his words and deeds possessed for the uplifting of man. The sweet words of wisdom that fell from his holy lips were the philosopher's stone that converted a good deal of the baser metal of humanity into the pure gold of spiritual beings. He has passed away but his spirit yet lives and works wonders. The very silence that broods over his sacred remains speaks volumes to the intending listener in solemn, spirit-stirring strains.

them despondent. It is always through perseverance and steady work that people have succeeded in accomplishing grand tasks in this world.

God therefore says that while you enjoin truth upon each other, enjoin patience and steadfastness also upon each other. *وتواصوا بالصبر* Steady effort and a firm will to encounter all difficulties are the chief weapons of the heroes who take upon themselves the uphill task of bringing the strayed humanity to the right path.

To sum up, the Holy Quran has divided the entire range of human life into four aspects. Firstly, man is declared to be a loser with regard to time. The time at his disposal is running away and he is indifferent to the continual loss being inflicted upon him every moment. Man in his raw, undeveloped condition is prone to set little store by the most valuable concern of his. The Holy Quran therefore alludes to the negligence of man and declares that to this general folly there are some exceptions. There are those who understand that no moment should be lost, and every moment must be utilised to the best advantage. In order to effect this, God has most graciously suggested means.

Believing that God has merely for love, granted so many favours, it becomes an integral part of righteousness to derive the utmost benefit from all the divine gifts, physical, intellectual and spiritual. After completing the second stage which involves self-perfection the third is to invite the world at large to truth. The double force of example and precept should be brought into the fullest possible play for the purpose.

The regeneration of mankind being a difficult task of immense magnitude, patience and perseverance must be the indispensable characteristics of such exalted beings who have, through untiring efforts, reached the stage where man becomes fit for the regeneration of his fellow-beings.

this stage رتوا مرا بالحق و ترا موا بالصبر : Now when you have got perfect mastery over your own selves and have attained proximity to your God, invite others to truth which has illumined your being and has helped you over the pitfalls of life.

Man is by nature more susceptible to all salutary influences and more amenable to rational argumentation by means of example.

First do yourself what you want others to do. This is the right and natural way of elevating humanity.

This is the secret of failure which is generally the lot of the present day pulpit as well as platform preacher. Himself quite the reverse of his thundering precepts, his artificial vein is duly looked upon by the audience as nothing short of rude impertinence, and as a consequence, his loud and vociferous preaching generally ends in smoke. The only effect of his labour is a hoarse throat and a disgusted humanity. But there have been men who first acted themselves and then asked other people to act. Such people can upset the world single-handed. It was by sheer force of example coupled with precept that the Holy Prophet (may peace and the blessings of God be upon him) and his worthy companions were able to shake the world from end to end and dispel the cloud of darkness and ignorance from off the face of the earth. The present day jabberer cries uphill and downdale, but his voice seems to fall on deaf ears. He carries away the whole audience by dint of his eloquence, but his rhetorical oration seldom goes down into the heart of any listener. The Holy Quran does not countenance such sort of preaching. Correction and elevation of the self is the first essential of the human life and calling others to truth with the double force of example and precept is the second aspect of it.

Those who undertake the hard task of inviting others to truth have to face numerous difficulties. They should have a resolute mind, a stout hearty, and a strong indomitable will. No disappointment should discourage them, no hitch should make

to mankind, daily bringing man in closer and closer contact with the bounties of God. Every scientific discovery brings to light a fresh boon of God and is therefore a practical step towards Him. Every new invention is a fresh revelation of His almighty power and is therefore one of the direct means to attain nearness to Him. Harmonious development of our faculties, spiritual, intellectual and physical, should be the aim of every Muslim. He cannot afford to neglect any of them if he is righteous because all of them are gifts of God and deserve the best and the most careful attention of man. Spiritual side is the most important of the three which should therefore find the first place in the programme of life.

It is true that the development of all the faculties of man should be the concern of every divine religion, yet it is equally true that things vary in value. Some are of more practical value than others. Spiritual side, being the most essential side, is entitled to preferential treatment at the hands of man. It should not be understood to mean that others should be allowed to decay for the cultivation of this one side. It is not so at all. All the three sides are inseparably bound up with one another. Each one re-acts on the other two. The Holy Quran has thus laid greater stress upon the development of the spiritual side on account of its greater importance. Whoever therefore neglects any of the gifts of God is a sinner in the sight of God. Whoever contributes to the welfare of mankind by the steady cultivation of any of the faculties deserves praise.

The first thing enjoined by the Holy Book of Islam is the care of the self, the perfection of the individual. Believe in God and do righteous deeds is the first requisite. Self-rectification and self-edification are the initial steps recommended. When the first step is taken and the perfection of self in all its bearings is complete, then comes the second aspect of human personality. As a member of human race he is a social force and cannot help coming in contact with others. God says at

It is a matter of common sense and hence within easy reach of human understanding. "Lose no time" is the verdict of every healthy conscience. "Redeem your time" is the precept writ large upon every sane mind. Yet few there are who care to value time at its true and real worth. Perfectly in consonance with the dictates of sanity and conscientiousness the Holy Quran says that all mankind are losers with respect to time, the only exceptions being the favoured few who believe in God and as a result act upon His injunctions.

It will not be out of place to add that some people are apt to consider that by righteous deeds God means nothing but the outward observance of prayers and fasting. It must be borne in mind that salvation means the perfection of all the manly faculties, and the suppression or rather the utter extinction of the lower passions. Man was created to attain to salvation which means nearness to God, or what is the same thing, true and firm connection with Him. Unless man makes the best and the most of all God-given faculties, he cannot flatter himself that he has established a relationship with God. To neglect any gift of His is to slight it practically and is a step towards offending God. In order, therefore, to please God the first and the foremost thing is to make the best possible use of His gifts. Anything akin to apathy and indifference to any of His gifts is downright ingratitude and must be condemned forthwith by all good and righteous minds. This being the case, how can one expect to find favour in the sight of God, if he do not care to excel all past and present generations in all of his concerns. If there is any religion which denounces indolence and stagnation of powers, it is none other than Islam. *عملوا الصلوات* is an all-comprehensive term. It embraces all the vast variety of human activities which tend to promote the well-being of mankind in any way. It includes all the scientific, political, intellectual and spiritual movements which make for the healthy development of human race and afford ease, comfort and safety

and intentions. Hence it is that Islam aims at the purification of the heart first of all. Good motives produce good actions. Islam has, therefore, emphasised the purity of thought and motives before the purity of actions. If the source of action is pure and unpolluted, the outcome must *a priori* be pure and untarnished. Believe in God and the heart becomes the fountain-head of good and noble deeds. When a perfect faith in God pervades every nook and corner of the heart, when a strong belief in God permeates the whole mind, foul thoughts and sinister motives become a thing of the past. In the absence of filthy motives, and bad thoughts and undesirable ideas, low actions become an impossibility. While enjoining a firm faith in God at the very outset, Islam means to nip evil in the bud and deal a death-blow to all angularities of conduct.

How very beautiful is the way adopted by God for the amelioration of mankind. Man, as a creature, is in duty bound to tax his faculties to the utmost for the purpose of making the best and the most of the things entrusted to him by his Creator during his lifetime. Now of all the things placed at his service, time is the most important. Every neglectful step is perilous to him. He will be offending his Creator every time he neglects to profit by a moment. All mankind are at a loss with regard to time as they are prone to idle it away in useless pursuits and purposeless projects. They will have to eat humble pie when called upon to account for the reckless waste of their time. Only those are therefore the honourable exceptions who take the fact to heart and do not forget that they will have to pay dearly for the time they are wasting so mercilessly. They bring the best of their faculties and the utmost of their capabilities to bear upon every concern of their life and thus each and every moment of their precious life leaves an impress of usefulness on the world which remains a standing testimony to the truth that they were proof against the ravaging onslaughts of time.

part of it. Thus the Holy Quran lays all possible emphasis on the regard and care man is in his own interest bound to bestow upon every moment of his life. Man in general is constantly suffering a terrible loss respecting time. But, says the Holy Writ, there is a class of men who are unaffected by the continual cruelty of time. Every moment that passes becomes a permanent possession with them. They are the only exceptions. The corroding process of time has no influence on them.

إلا الذين آمنوا وعملوا الصالحات وتواصوا بالحق وتواصوا بالصبر

"Except those who believe in God and do good deeds and enjoin truth and enjoin steadfastness and patience upon each other." Quite alive to the momentary inroads of this constant enemy these people put firm, unshakable belief in God. This is the adamant rock on which the foundation of their moral being rests. When once the heart is full of faith, when once the mind becomes sensible of the fact that man is responsible to his Creator for the best possible employment of all the means given to him for the perfection of his faculties and attainment of the end for which he was brought into existence, when once man begins to strive to rise equal to the purpose which runs through his very self, it is impossible to allow anything, however trivial may it be, to run to waste. The whole matter is now reducible to this one formula that a conscientious being can not afford to be blind to the loss which it is his fate to sustain through the absence or even the inadequacy of circumspection about the time at his disposal. As time and tide wait for nobody, it is only right to make the best and the most of the short period of life allotted to each one of us. This is the only rational aspect of human life. The Holy Quran enjoins upon the Muslims to let no moment escape without taking full advantage of it and without deriving all possible benefit from it. This is the only way of warding off the continual loss which the icy hand of time is always inflicting upon mankind. "Believe in God" is the first step recommended. All actions proceed from motives

recalling the instant which flits away from off the life of man. Yet man is unconscious of the continual loss he is sustaining. Never does he ponder over his case and try to catch time by the forelock. The faithlessness of time is ever at work and does not let any moment pass without cutting short his life, much the dearest concern of his in this world. The Holy Quran invites the most solemn and serious attention of mankind to the loss which is the constant and perpetual lot of human species with regard to time. Human life even at the longest is merely a fleeting moment in the ever-running course of time. Notwithstanding its ephemerality, it is subject to never-ceasing clipping at the hands of the ruthless agency of time. Day in, day out, man is so forgetfully wrapt up in his affairs that he can spare very little leisure to find how cruelly the cold hand of time is curtailing his life every moment. Had man been able to realise the hard fact that he is every moment a loser and the loss is irremediable, and that no earthly power can make good the loss which falls to his lot with every breath he draws, there would have been no thoughtless whiling away of time, no idle frittering away of energy and no wanton wastage of human powers. The rise or fall of nations is bound up with the realisation of this very living fact. Every minute of man's life that has gone by is not now his, and he will have to give an account of all that was given to him in this life. Time which was placed at his disposal in this short space of life is the first thing he will have to account for before his Creator. Every instant not turned to account, every twinkling of an eye allowed to pass away profitlessly will stand forth to blame him for deliberate carelessness and foolish negligence.

If, therefore, man wishes to be able to render a clear and unmistakable account of his duties and obligations to his Creator, the very first thing he must attend to is the limited space of time placed at his disposal, because it is unconsciously flying, baffling all attempts at calling back even a millionth

The Muslim Ideal of Life in a Nutshell.

والعصران الانسان لفي خسر الا الذين آمنوا وعملوا الصالحات وتواصوا بالحق وتواصوا بالصبر.

"By time, verily man's lot is one of loss, save those who believe and do good deeds and enjoin truth and enjoin patience upon each other." (ciii). This is one of the very shortest chapters which adorn the concluding portion of the Holy Book of Islam. It embodies quite a world of practical wisdom. It sets forth in clear, comprehensive terms the ideal of life which a Muslim should always keep in view. All the short chapters of the Holy Quran deal with the practical side of the Muslim life and their very shortness is in itself a step towards their practical applicability. It is really difficult to lead a life in harmony with the principles of Islam unless the principles are explicitly explained and vividly promulgated. The Holy Quran has embodied the practical problems of the Muslim *modus vivendi* in short chapters that they may be easily committed to memory and may serve as a ready reference throughout the course of life. Long chapters present numerous difficulties in memorizing, but the short ones can be easily handled and conveniently brought within the narrow compass of human memory. To all intents and purposes the short chapters, pregnant as they are with practical wisdom, are meant to be on the lips, as well as deep down in the heart, of every Muslim.

This small chapter opens with an appeal to the conscience of mankind. It directs attention to the fleeting course of time. With regard to time mankind are ever at a loss. Every moment, nay even the hundredth part of every instant that goes by, takes away with it a portion of man's life. Every minute that passes away is an irretrievable loss to man, for there is absolutely no

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more deterrent than the penalty laid down in Islam. Any term of punishment cannot reduce crime to a tolerable degree, but the law of Islam is conducive to the elevation of the social morality and individual righteousness of the country. Abdul Aziz, a muslim king abolished the Islamic punishment as an experiment for a year and found that crime increased alarmingly and had to revert to the same course again and found that the moral condition of the country came down to its normal level. He tried the experiment more than once and each time the Muslim law was put out of vogue, the crime grew enormously and the monarch at last decided once for all that in the interest of morality and peaceful life it was absolutely essential that the strict law of Islam be enforced.

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The interpretation just given also explains the cursing of the fig tree which did not carry fruit—a story which has puzzled many Christians. In the first place it is beyond our comprehension how God or the son of God can feel hungry in the physical sense of the word. Even taking Jesus for man the idea seems preposterous that the gentle Jesus, the Prince of Peace, the Lamb of God, should have cursed a tree which for no fault of its own did not carry any fruit, that being not the time for figs. He could not have been guilty of such a mistake and would never have misused his super-human power in order to vent his anger at not finding physical nourishment where he hoped to do. As a matter of fact the "fig-tree" was a member of the Essene family who had failed to produce the "immortal fruit," therefore according to the rules of society he was doomed to be cut off and wither. John the Baptist, himself an Essene, adopting the phraseology of his own order, says that every tree that does not bring forth good fruit is hewn down, an axe being laid at its root, and cast into the fire. The axe was one of the main symbols of the Essenes; their axe was laid unflinchingly at the root of those trees which did not carry fruit.

In the parable of the barren fig-tree it is also stated that the owner sought fruit "these three years and found none." Neophytes were only initiated into the lesser mysteries (fig tree) after three years' novitiate. If they did not carry fruit during these years of probation, they were cut off from the community and doomed to death spiritually.

All these things have established beyond a vestige of doubt that Jesus was strongly associated with the order of the Essenes. The idea is not a new one. Some of the Christian writers, ecclesiastical historians and Christian fathers, have tried to identify the Essenes with the early Christians. But it is an incon-

trovertible fact that the Essenes had existed some centuries before the birth of Jesus, and not even the slightest notion of their ever borrowing their teachings and institutions from the Christians can be entertained. Not only were they to be found in Palestine and Syria but they had their ramifications over the neighbouring countries, especially Egypt where Joseph after his flight from Judea retired and was hospitably sheltered and taken care of by the brotherhood, himself becoming one of the initiates.

It may be pointed out here that the idea of Jesus and John the Baptist being members of the society of the Essenes is by no means inconsistent with their being prophets for there was nothing to bar God from raising prophets from among the Essenes.

MUHAMMAD DIN.

The Promised Messiah on the British Rule.

Mr. Ghulam Ahmad Khan, M.A., Head Master, O'Brien High School, Mianwali, sends us an English translation of a few paragraphs from the *Aeena-i-Kamalat-i-Islam*, an Arabic work of the Promised Messiah published in 1893. من لم يشكر الناس لم يشكر الله "Whoever is not grateful to men is not grateful to God" was the watchword of Ahmad, the Promised Messiah. True to this principle he never ceased dwelling upon the numerous blessings of the British rule not only in his private discourses and public utterances, but also in his writings. He always tried to infuse true loyalty into the Muslim people not only by eradicating from their minds false notions about *Jehad* and *Ghazi Mahdi* but also by enumerating the many and various boons which the British rule had conferred on the people of India. Again, it was not only in his Urdu writings and his contributions to the *Review of Religions*, but also in his Persian and Arabic works that he enjoined upon the Muslims in general and his followers in particular the sacred duty of being sincerely loyal to the British Crown. The *Review of Religions* for June 1913 contains the translation of a page or two from the Promised Messiah's Arabic work the *Al-Huda* wherein the revered author exhorts his co-religionists to tender sincere and constant loyalty to the British rulers and points out the error of their belief in Ghaziism. This time we give below a literal translation of a few paragraphs from another well-known Arabic work of our respected Leader and Guide, the Messenger of the Latter days, dealing with the same subject. The book was written in the life-time of Queen Victoria, as is apparent from the saintly author's affectionate reference to that good and illustrious Lady, but his words are as true now as they were then. We request our Muslim brethren to ponder over, and act upon, these words of wise counsel. They are the more needed now, seeing that unfortu-

nately a section of the Muhammadan community is in a state of high excitement, which, in our opinion, is not only against the spirit of the Quranic teachings but is detrimental to the best interests of the community itself.

Ahmad writes in the *Acena-i-Kamalat-i-Islam*, pages 517—524:—

“My dear brethren, let it be known unto you that in the auspicious reign of Her Gracious Majesty, we have got rid of the former oppressors who ravaged the country far and wide, and in her blessed reign our fortune smiles on us as the earth smiles with luxuriant verdure after continuous rain has fallen upon it. She is dearer to her devoted subjects than was Zubba, the Queen of Old Arabia. Oh, how great is her bounty and precious her personality! May God save her empire from the intrigues of her enemies. Amen.

Under the protection of Her Gracious Majesty we enjoy so many blessings and such a great comfort, that if we ever attempt to be ungrateful to her, we will be guilty of ingratitude not only to a benefactor, but also towards God. The vilest creature on the surface of the earth with God is he who attempts to molest his benefactors and vex his comforters. In consequence of the foul deeds of such vile creatures, God is enraged and He lays an axe at the root of their lives and they are soon cut to pieces.

My countrymen! before the advent of the reign of Her most Gracious Majesty in the Punjab, we were in a very sad plight. Driven from house and home we knew no rest and no place of shelter. The Khalsa or the Sikhs used to loot us and plunder our property and then disappear as soon as they could. Our condition in those days was like that of a person who is left alone in a dreary jungle and is hard pressed by the pinch of poverty and pain of privation. Then God through His boundless grace came to our help and rescued us from all those dangers by means of a people whose faces are as white as the moon and whose complexions are as bright as a diamond. On

their arrival, our prosperity returned to us and our drooping hopes revived and by their help we were enabled to see our lost friends and homes and after a long time we entered upon an era of peace and prosperity. At their triumphant entry into the Punjab, we also came out from our places of shelter, like the sun which rises in the morning; and by their many kindnesses we regained strength to stand upon our legs as the body regains vitality through the instrumentality of the soul. At their coming we got rid of the causes of famine and hunger which had oppressed the people to the last extreme and our condition became like that of a people who sleep and live in peace and plenty. The first and foremost blessing which we received at the hands of this blessed nation, namely the English, was perfect peace and freedom from the hands of mean oppressors and from the tyranny of a people given up to idolatry. The English saved us from every danger, set our broken bones and removed our sorrows and anxieties; the consequence was that we entered paradise after we had lived in hell-fire. In the auspicious reign of Her Gracious Majesty we have learnt many handicrafts to enable us to earn our livelihood and consequently we have become wealthy and happy. But in the time of the Khalsa or the Sikhs our trades were in danger and our crops were pillaged and trampled under foot. The income from our handicrafts seldom sufficed for our maintenance. If any one of us ever got a post under the Sikh Government, he was subjected to many troubles and was obliged to pay heavy fines from time to time. Under that Government we were tossed about from place to place hundred times a day and did not know whether the morrow would find us among the living or we would be pillaged first and killed again. All praise is due to the God of heaven and earth who has done away with our troubles and has restored to us perfect peace and given us a very kind and gracious Queen whose subordinates and officials are not cruel and tyrannous, and do not sting or bite like

snakes and scorpions, but they stand by the oppressed and help the indigent and show mercy to the poor. Under their protection we can turn our hand to any hard work and can undertake good many projects for our benefits without exposing ourselves to any danger. And if we ever happen to leave our homes and suddenly undertake a journey, nothing molests us on the way ; we are safe from every thief and secure against every robber. Why should we not then prove grateful to a Government whose officers have granted us perfect liberty for the propagation of our religion and perfect freedom for the observance of fasts and prayer, for the performance of pilgrimage and for the paying of legal alms ? Why should we not feel indebted to a Government whose officers make over to the Muhammadan Law the questions of Muhammadan law, and in questions pertaining to Muhammadans ask and invite the opinions of Muhammadan doctors of law and exhort them to appoint an arbiter from each side and they are glad when the parties accept their advice. During their time the Muhammadan learning of old has been revived and consequently the ways of the Prophet's life have gained a great publicity. They have started many schools and colleges and have brought to light things hidden and secret. They have made rules and regulations for the conduct of examinations, so that the persons of merit and ability may gain distinction and those who belong to the class of the unfit may be left behind.....By my life, this nation (*i.e.*, the English) is the nation which God has sent for our good and benefit. They have destroyed our enemies and laid us under the deep debt of obligation. As goodness is not to be repaid but by goodness, it is incumbent on us to be grateful to the English from the very core of our hearts. It also behoves the Muslims to regard their authority with due respect and bear the yoke of their rule on their necks and shoulders with proper submission, And if any of us ever disobey them or try to revolt or fight against them, he will certainly be considered

a fool and a transgressor of the bounds set by God and His Prophet. It is never proper for the Muslims to be ungrateful to them until they become devoid of the fine qualities of justice, love and sympathy for which they are famous among the nations of the world. It does not behove Muslim men and women to revolt against a sovereign who protects their persons and properties, helps their parents and children, bestows upon them favours and redresses their grievances. Take this for a right guide in respect of your relations to your sovereign and lend your ears to the order of God and do not follow your own passions and the perverted opinions of your Mullahs who issue *Fatwas* without knowledge and lead people into the wrong paths and are themselves led astray. When in reality we have received many blessings and countless gifts at the hands of Queen Victoria, Empress of India why should we forget those blessings and prove ungrateful to her, while God is not pleased with those who are ungrateful.

Notes and Comments.

"PEACE BE ON YOU."

Islam is a religion of peace. A Muslim is a herald of peace. السلام "Peace be on you" is the blessed prayer with which a true Muslim greets another. اللهم ورحمة الله وبركاته "Peace be on you also and God's mercy and blessings over and above" is the pithy prayer with which the latter responds to the former. This exchange of prayers at the time when two Muslims happen to meet each other bespeaks the peaceful spirit which pervades every nook and corner of Muslim heart. How is it possible for a sincere Muslim to harbour any ill will when he addresses the hearty prayer "Peace be on you?" How again is it possible for the other to feel ill-disposed towards the former when he replies with the prayer "Peace be on you as well and God's mercy and blessings to boot." The very moment two Muslims come together and their eyes meet, they recall the welding word of the holy Quran *انما المؤمنون اخوة* "Verily the believers are brethren" and naturally their hearts melt. They forget their differences and there follows the usual exchange of prayers. If the prayers exchanged be sincere and heartfelt as they must needs be, their hearts must forthwith be free from all malice and resentment and thereafter they should be like brothers. Hence it is absolutely impossible for a Muslim to be the disturber of peace under any circumstances when "Peace" is ever on his lips. A Muslim reaches a friend's house and before entry he holds up the signal of peace by calling aloud "Peace be on you." Thus assuring the inmates of the peaceful character of the visitor he evokes the like prayer from inside the house. Thus when there is a perfect guarantee of peace on either side and each party is certain and sure that the other party is for peace, the meeting will be a happy one and true hospitality and cordiality will be the natural result. A Muslim is required to convince his host of his peaceful arrival and secure in return a peaceful reception. This prayer having been exchanged there need be no fear on either side.

The very fact that a Muslim goes about with this blessed prayer ever on his lips and ever in his heart leaves no room for doubt that he is an advocate of peace and hates all kinds of disturbance and cannot nurse contempt and rancour in his breast.

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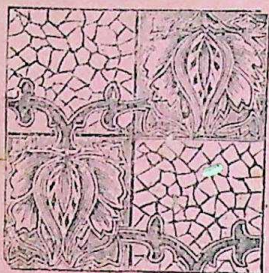
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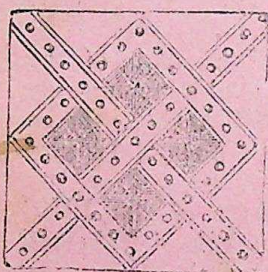
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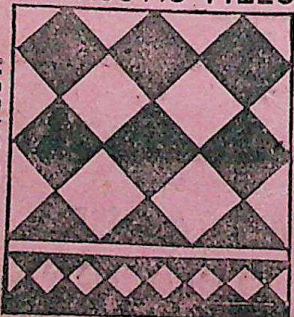
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DISTRICT GURDASPUR. PUNJAB, INDIA.

Annual Subscription, Rs. 4. - Single Copy, As. 6

THE REVIEW OF RELIGIONS.

VOL. VII.]

DECEMBER, 1908.

[No. 12.]

بسم الله الرحمن الرحيم
نحمده و نصلی علی رسولہ الکریم

The Vedic God and Metem- psychosis.

(Translated by Maulvi Sher Ali, B.A.,
from the *Chashma-i-Ma'rifat*.)*

Most of the religions on earth profess to believe in a God but their conceptions of the Divine Being are so widely different that all of them cannot be truly said to believe in one and the same God. In fact, so divergent are the views which different religions hold with regard to the Supreme Being that each of them may be safely said to have a God of its own. A Muslim, for instance, will be horrified at the Christian picture of a composite God, consisting of three persons, the Father, the Son and the Holy Ghost, while the Trinitarian Christian, in turn, will recognise very few features of his God in the Vedic representation of Prameshwara.

Take the question of creation. A Christian would say the Father created the heavens and the earth *through Jesus*. To a Muhammadan there would be nothing more repugnant than

*The *Chashmai-Ma'rifat* was the last work of the late Mirza Ghulam Ahmad Sahib, the Promised Messiah and Mahdi, which was published in his life-time.

the idea of Jesus having a hand in the creation of heavens and earth. He would denounce it as *shirk* and would say that all things, both small and great, were brought into existence by God alone. A believer in the Vedas would take exception to both these views and say that God did not create matter and soul and that they are co-existent and co-eternal with Him.

The Vedic Doctrine of Transmigration.

This Vedic doctrine has plunged the Hindus into endless difficulties. God being unable to create new souls or new matter, the question at once arose how would God keep the world going if all the existing souls, whose number is limited, passed into the next world. To avoid this difficulty, the Hindu has been compelled to put innumerable barriers in the way of the soul with a view to prevent its speedy passage into the next world. God cannot allow the soul to pass into the next world until it has cleansed itself from all impurities. So when, at the time of a soul leaving its body, it is not found to be perfectly pure, it is not allowed admission into the next world; on the other hand, it is sent back to this world to assume another body, which may be the body of a man or a woman, an elephant or a reptile, according to the kind of deeds which it has performed in the previous birth. The fish that live in the sea, the reptiles that crawl on the earth and the birds that fly in the air, are all, in the eyes of the Hindu, only human beings in other forms, for they have human souls shut in them. In short, there is no living form, in the sea, on the land or in the atmosphere, but has the noble soul of man imprisoned in it. This process is repeated until the soul is purified of all dross and then the barrier that prevented its entrance into the next world is removed. The soul is now saved; it has attained salvation. It shall now enjoy bliss, but that bliss is not to last for ever. For, if the souls are allowed to remain in the paradise for ever, this flow of souls into

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the salvation-house, however slow and tardy, must one day exhaust the supply of souls on the earth, and as God is unable to create new souls, the necessary consequence of this exhaustion of souls must be the end of the world. So the poor soul is, after it has once attained salvation, turned out of the salvation-house to undergo another series of births and deaths, and this merely because of the helplessness of God and His inability to create new souls. It is by this arrangement that the Vedic God manages to keep this world agoing, and this is what is meant by the Hindu doctrine of transmigration. These two Vedic doctrines, viz., the inability of God to create souls and matter, which are believed to be co-existent with God, and the theory of transmigration of souls are the fundamental principles on which the whole fabric of Hinduism rests. But one regrets to say that these two characteristically Vedic dogmas rob the Divine Being of most of His noble attributes and represent Him as a helpless, cruel, and unforgiving being who resorts to stratagems to veil his own helplessness.

Lordship of God.

The Vedic theory that matter and soul are not created by God strips Him of His attribute of Lordship. As God created neither the souls nor matter, but both are eternal like God and are, as if, their own gods, there is no reason why God should be held as the Lord of the souls and of matter. What right has He to be their Lord? He, not being their Creator, some reason should be assigned for his Lordship over them. They are co-eternal with God; God did not bring them into existence; how did He, then, come to have authority over them? Did He buy them by paying a price for them? Did He conquer them as one power conquers another power? Or has He come to have power over them by long possession? But it should be remembered that the Lordship of God is not like

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the lordship of man. As man is imperfect, so his lordship is also defective, and to think God to be Lord in the sense in which man becomes lord is to bring down God to the level of man. But man cannot be equal to God in any attribute of His.

In short, the Vedas can assign no valid reason for the Lordship of God over souls and matter which are not His creatures. But the Holy Quran does not, like the Vedas, make God the Lord of all souls and of every particle of matter without assigning any reason for it. On the other hand, it assigns a reason for it, for it says: *لا إله إلا الله الملك السموات والأرض خلق كل شيء* i.e. "God is the Lord of the heavens and the earth, and all that is in them, for it is He who has created all these things and has placed a limit on their powers and functions (so that their limitation may point to a limiter)." We see that as all bodies are restrained within certain limits and cannot go beyond them, so are also the souls. No soul can acquire a new power. To see how limits are set on bodies, one need only look at the moon and the earth. The moon performs its circuit round the earth once in about 29 days, while the earth completes its revolution round the sun in about 365 days. The earth cannot reduce the time of its revolution to 29 days, nor can the moon extend the period of her revolution to 365 days. The moon and the earth cannot make any alteration in these periods, nay even the united efforts of the whole world cannot effect any change in them. So, the Being who has set these limits on the planets and other heavenly bodies is God. Take another instance. The dimensions of the elephant are much larger than those of man. Now it is impossible for man to grow into the dimensions of the elephant. Man is very ingenious, but, with all his ingenuity, he cannot attain to the size of a tusker. Similarly it is impossible for the elephant to stint itself to the diminutive size of man. Nothing can prevent it from outgrowing the dimensions of

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man. Each has a limit imposed on his faculties and powers, which it is impossible for him to pass. Just as there was a limit in the case of the moon and the earth, similarly there is a limit in the case of man and the elephant. These limitations point to a limiter, *viz.*, one who has bound various things with various limits. A careful observer will witness that in all things physical there is a remarkable limitation. All living beings, for instance, from the biggest animals down to the smallest living organisms that are invisible to the naked eye, have certain limits imposed on their bodies which it is impossible for them to outgrow. The same is the case with the heavenly bodies. They too are bound with certain limits. This limitation which is observable throughout the universe shows that there is a power behind them which has imposed this limitation, and that power is God. This is what is meant by the verse of the Holy Quran quoted above.

The limitation that is observed in things physical also exists in the case of the souls. The heights to which the soul of man, for instance, can soar, are inaccessible to the soul of the elephant, though physically the latter is far bigger than the former. Similarly the soul of every animal is limited to the sphere to which the souls of other animals of the same species are limited, and its faculties and powers can be developed only to the extent to which the faculties and powers of other animals of that species are capable of development. And as limitation in the case of bodies shows that they have a limiter or creator, similarly the limitation of the powers of the souls shows that they, too, like the bodies, have a creator who has imposed these limitations on them. Now, the Vedic theory that the souls were not created by God, but that they are co-eternal with Him, interferes with the uniformity of God's plan. It is clear that both the limitations, *viz.*, the limitation imposed on the bodies and the limitation imposed on the souls, are under the same law and both fulfil the same purpose, *i.e.*, both show

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that there is a limiter who is the Creator of both bodies and the souls.

Thus the followers of the Vedas are guilty of an inconsistency. On the one hand they call God the Lord of souls, and on the other they deny that they are created by God. If He is not the limiter of their powers and faculties, He is not also their Lord.

Similarly, they are guilty of another inconsistency. According to them the differences that are to be found in the faculties and powers of the animal world are due to transmigration. But when they look up to the heavens, they admit that the differences in the powers of heavenly bodies, of the sun, the moon and the stars, are not the result of transmigration, but that these differences and the various limitations imposed on the heavenly bodies bear silent witness to a limiter. Now it is quite unreasonable to differentiate between the heavenly bodies and the living bodies that are to be found on earth. The same law must govern both. What is true of the differences in the powers of heavenly bodies must also be true of the differences in the powers of the living bodies. We must either say that the differences in the powers of the heavenly bodies and those in the powers of the animals are both due to transmigration, or we must say that the various limitations that are imposed on the powers and properties of all bodies, whether animate or inanimate, whether heavenly or earthly, are all put for the purpose that they may point to a limiter. To assert one cause for the differences in the faculties of living beings and another for differences in the powers and properties of heavenly bodies and vegetables is inconsistent with the uniformity of God's plan.

Man has been created to recognise God, but if the plan of the universe is such as not to point to the existence of a God the universe does not fulfil the purpose of its creation. But

this universe can serve as an evidence of the Creator only if there is in it a uniformity of plan pointing to a Creator. That the universe may afford a proof of God's existence, it is necessary that the inequality which is to be seen in the powers and faculties of bodies and animals should not be regarded as the necessary consequence of our deeds in a previous life, but should be believed as the natural work of God, and all these limitations must be held as designed by God to serve as evidences of the existence of the maker. All the universe must be believed as the pure work of God which He has brought into existence, not under any compulsion to accommodate Himself to the chances of transmigration, but of His own free will so that the human race may propagate on the earth, and every thing that is necessary for its sustenance and comfort may be provided. Taking this view of the universe, we may regard it as affording a testimony of the existence of God. But if it be supposed that all these things which are a source of blessing to man and on which, in fact, depends the very existence of man, came into being by chance, as the doctrine of transmigration leads one to conclude, they cannot prove the existence of God, for in that case they cannot be supposed to follow any fixed law and to constitute a purposeful and wisely organised system. If these things come into existence in obedience to the uncertain course of transmigration, the life of man will be in a serious danger. For instance, if it is true that the difference of sex is the result of transmigration, the soul assuming the body of man or woman according to the kind of deeds a man performs in a previous life, this may give rise to a very unsatisfactory state of affairs. For, the deeds of men may, at some time, happen to be such as are not calculated to make the souls assume the body of man; similarly, it is equally possible that their deeds should at some time be such as make the souls only fit for the bodies of men. In such

cases there will be only one sex on earth. Similarly, it is possible that certain of the things which are indispensable for the existence or comfort of man, such as cows, goats, horses, oxen, &c., may at some time disappear from the earth, the deeds of men in the previous life not happening to be of the kind which prepare the souls for taking their re-births in the bodies of these animals. Thus it is evident that if the things on which the life and comfort of man depend had come into existence accidentally, if their existence had rested on the chances of transmigration, the order of the universe would have been upset and the economy of nature would have been disturbed, and the system of the universe would have supplied no evidence of a wise Creator.

Thus, according to the Vedic doctrine, God cannot be said to be the real Lord and controller of the different shapes of animals, nor can they be said to have come into existence by the will of God. According to the Hindu doctrine of transmigration, it is not the wisdom of God that requires the existence of different kinds of animals, but their existence or non-existence depends on the deeds which make the souls pass through a cycle of transmigration. And as these things have no independent existence, but are dependent on transmigration for their being, they, coming into existence only through transmigration, can bear no witness to the existence of God and we have no reason to believe that all these things will ever continue to exist on this earth. But if it be said that the fact that these things have been continuing to exist in time past gives us reason to believe that they will likewise continue to exist in the future, I say this argument, far from lending any support to the Vedic doctrine, favours the opposite view, *viz.*, that it is not through transmigration, but by the free will of God, that these things are brought into existence. The Hindus admit that cows, horses, men and women have been

existing for billions of years. Now if their existence had been dependent on the accidents of transmigration, some of these would have disappeared from the earth at some time or other, and there might have been times when there should have been only men, and also there might have been times when there should have been only women. In short, the Vedic doctrine that the souls are not the creatures of God and that the existence of all the living forms depends on the kind of deeds a man has done in his previous birth robs God of his attribute of Lordship.

Justice or Mercy ?

Similarly, the Vedic doctrine of transmigration deprives the Divine being of the noble attribute of mercy. The souls being their own gods, and not owing their existence to the Divine Being who is powerless to create souls or any of their powers, they are not the property of God and God cannot claim to be their Master and Lord. His authority over them is only like that of a ruler over his subject-people, and if He punishes or rewards them for their deeds, He does so only like a ruler. He bears the same relation to the souls as kings bear to their subjects. He is not their Master or Lord, for master, in the fullest sense of the word, is one who has full authority over what belongs to him as his property. If a man is the master of a piece of land, he is at liberty to make any use of it he likes; he may use it for a kitchen or a latrine. The other party, *viz.*, one that is the property of his master, can advance no claim and demand nothing from the master as of right. It should always be remembered that the word master or lord implies that the other party who is the property of the master has no right whatever, and that the word in its truest sense is applicable to God alone. If one makes another person the master of his life, property, etc., he admits that he has no right whatever

to his property or life, that there is nothing which is his, but that everything is his Master's. In that case, he has no right to say to his Master: 'Deal by me justly in such and such a thing,' for justice implies right, but he has abandoned all his rights. Similarly, as man has acknowledged God as the Master and Lord of his wealth, his body, his life, his children, in short of everything that pertains to him, he can demand no right from God.

It is for this reason that those who know God, in spite of their unwearied exertions, their constant prayers and their continuous almsgiving, throw themselves on the mercy of God. They do not consider their deeds of any account and never assert any right, nor claim to have done their duty to God, for, in reality, good is he who gives others power to be good and that is none but God. So man cannot demand justice from God for any personal merit of his. According to the Holy Quran, all the works of God are like those of a master. He forgives as well as punishes sins, *i.e.*, He exercises His power both ways, like a Master. There can be no help for man if God always punish sin. So very often He forgives it, though He sometimes also punishes it with a view to admonish the sinner and turn him to Himself. The Holy Quran says: مَا مَّا بَكُمْ (ما ما بكم) من مصيبة فبما كسبت ايديكم ويعفوا عن كثير (الشعراء) *i.e.*, "Whatever affliction befalls you is owing to your own evil deeds, and God forgives most sins," (Ch. xxvi). Again in the same chapter we have وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ *i.e.*, "God is He who accepts repentance from His servants and forgives sins." The whole Quran teems with verses showing that God forgives sins when the sinner repents and does not persist in evil and prays for pardon. It is even said that God loves those who repent. The Holy Quran says: اِنَّ اللّهَ يُحِبُّ الْمُتَوَّابِينَ *i.e.*, "God loves those who repent of their sins and He loves those who exert themselves to

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get rid of sin. In short, it is inconsistent with the Divine attribute of forgiveness to punish every sin. He is not a mere magistrate, but He is Lord and Master. In the Holy Quran He styles Himself as *ملك يوم الدين*, the Lord of the Day of Judgment. It is apparent that none can be called lord or master unless he has power both to punish and to pardon. God says : *وعدابي اصاب به من اشاء ورحمتي وسعت كل شئ*, i.e., "I inflict punishment only in special cases on whomsoever I will, but My mercy extends to all." Again in Ch. iii, we are taught to address the following prayer to God, *ربنا اغفر لنا ذنوبنا* "O our Lord, forgive us our sins and pardon our transgressions in our deeds." If God had not meant to forgive our sins, He would not have taught us to pray for forgiveness. Again chapter ii concludes with the following prayer : *ربنا لا تؤاخذنا ان نسينا او اخطانا ربنا ولا تحمل عنا ما لا اصرار كما حملته على الذين من قبلنا ربنا ولا تحملنا ما لا طاقة لنا به*, i.e., "O our Lord, do not punish us for the faults which we committed through forgetfulness, nor punish us for the faults which we committed not knowingly but through misjudgment, nor make us carry burdens which those before us were made to carry, nor make us carry burdens which we are unable to bear ; pardon us, and forgive our sins and have mercy on us." Here too we are taught to pray for forgiveness. Again in Chapter iii we have the following : *والذين اذا فعلوا فاحشة او ظلموا انفسهم ذكروا الله فاستغفروا الذنوب ومن يغفر الذنوب الا الله ولم يصروا على ما فعلوا وهم يعلمون . اولئك جزاء هم مغفرة من ربهم* i.e., " Those who do an unlawful act or transgress upon themselves and then remember God and ask His forgiveness (and no one can forgive sins but God) and do not knowingly persist in what they do, shall have pardon as their reward from their Lord."

Thus, according to the Holy Quran, God being Lord and

Master, is as able to forgive as to punish, for He can be said to be Lord only if he is able to exercise His power in both ways. Nay, there is another verse of the Holy Quran which far surpasses others in holding out a promise of forgiveness to all His servants. It runs thus : *قل يا عبادي الذین اسرفوا علی انفسهم لا تقنطوا من رحمة اللہ ان اللہ یغفر الذنوب جمیعاً* "Say, 'O my servants that have transgressed upon themselves, do not despair of the mercy of God, He will forgive all your sins,' (i.e., He is not powerless to let the sinner go without punishment, for He is his lord and a lord has every power)." Such is the powerful and merciful Lord that is revealed to us by the Holy Quran and whose forgiving and merciful attributes are related in it. But the God presented by the Vedas is a mere magistrate who punishes or acquits according as a man is guilty or guiltless, and who does not possess any of the powers of a Lord, nay, He is worse off than even human masters. We can pardon the faults of our servants, but the Vedic God cannot pardon the fault of any sinner. Again, we can deal liberally by our servants and give them more than they deserve, but the Hindu's God cannot give His worshipper more than his due. It is for this reason that He cannot give everlasting salvation to any soul.

Pundit Daya Nand observes in the Satyarth Prakash that God cannot forgive the sin of any man, for to do so is injustice. Thus he admits that God is no more than a judge; He is not a Lord. Similarly he says that He cannot give unlimited reward for the limited deeds of man. But if He is Lord, what harm is there if He gives unlimited reward for limited deeds, for the actions of a Lord are not restricted by mere justice. For instance, if we are masters of some wealth, and desire to give out of it to beggars, none of the beggars has any right to complain if we give to some more than we give to others. For the same reason, no man has any right to demand justice from God. Since every

thing that is man's is God's, no man is justified in claiming His judgment on the lines of justice, nor is it consistent with the dignity of God to vouchsafe to man the privilege of demanding his rights from Him. Whatever reward God gives to man is merely a bounty from Him. Our deeds are of no account; we cannot perform any good deed except with the assistance of God.

When we cast a glance at the works of God, we witness that He has provided two kinds of bounties for man.

Firstly, there are the bounties which God had provided for man before he came into existence and which are not the result of any good deeds on the part of man. To this class of bounties belong the sun, the moon, the stars, the earth, water, air, fire, etc. There is no doubt that these things were brought into existence before man, and thus they have a priority to his deeds. This form of mercy is, in the terminology of the Holy Quran, known as *Rahmaniyyat*, i.e., a bounty which is not given to man in return for any deed of his, but which is a pure grace of God.

The second form of the mercy of God is known in the Holy Quran as *Rahimiyyat*, i.e., a bounty which, in name, is given as a reward of the good deeds of man. Can the Lord, who through His grace created the heavens, the earth, the sun and the moon for His creatures before there was any sign of man or of his deeds, be supposed to give only what man can claim as his right and nothing more? God created heavens and earth and set the heavens with numberless heavenly bodies and spread on the earth thousands of things which are of use to man. Now had man done any thing to deserve all these things? Could he claim these things as his right? It is the height of ingratitude to regard such a Beneficent Being as only a magistrate who does nothing more than justice and to deny His powers as the Lord of universe. If the followers of the Vedas say that they

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acknowledge His Lordship, we cannot believe it. That is only a lip-assertion, for they do not really believe Him as Lord. Lord is he who has power both to pardon and to punish, but they do not attribute to Him the power to pardon. According to them, men can demand their rights from Him just as a creditor can claim his money from the debtor. When you represent God as just, you mean that He admits the rights of man and acknowledges His obligation to him and recognises the right of man to claim his due, failing to pay which, He must be regarded as unjust. But this representation of God strips Him of His Lordship, for as I have already said, there are no rights which one can claim from one's lord and master. And God is really the Lord of man for He has provided numberless bounties for man which he had done nothing to deserve and which, hence, have not been given him as his right.

We may praise a lord by describing him as merciful, bountiful, liberal, beneficent, but we cannot say that he is just to those who form his property such as horses, cows or slaves, for justice implies a kind of freedom on both sides. For instance, of kings we say that they are just and deal by their subjects justly, for, as long as the subjects are loyal and obedient, the kings are bound by justice to return their loyalty and devotion by protecting their lives and property and assisting them with money in times of need. Thus as the subjects owe duties to their rulers, similarly the rulers owe certain duties to their subjects. and as kings are said to rule their subjects, similarly the subjects may be spoken of as ruling their kings. As long as both the parties discharge their duties to each other, there is peace and tranquility in the land. But when one of the parties fails to discharge its obligations to the other, peace and security depart from the land. This shows that the kings cannot be said to be the lords and masters of their subjects in the real sense of the word, for both are bound to deal justly

by each other. God, however, being Lord in the truest sense of the word, cannot be called just, but He can be called Merciful for no body can demand justice from his Lord, though he can humbly pray for his mercy. It is for this reason that nowhere in the Holy Quran God calls Himself just, for justice implies equality on both sides. God is indeed just in the sense that He observes justice in fixing the duties which men owe to each other, but He cannot be called just in the sense that a man may demand anything from Him as his right like a rival, for God is the Lord of men and He can deal by them as He likes. He has power to make one man king and another a beggar; He can cause one to die in early age and allow another to live to a good old age, according to His will. We, too, are said to be masters of a wealth only when we are at perfect liberty to make any use of it we like. But God is merciful, nay, He is the most merciful of all, and He sustains us not because He is bound to do so by justice, but because of His mercy. God being our Lord, we His creatures can demand nothing from Him as our right, but we do most certainly pray for His mercy with utmost humility. It would be wickedness on the part of man to assert his rights as against God. Man is wholly a work of God; all his faculties, both of the body and the soul, have been created by Him and it is with His aid only that we are able to perform good deeds, so it is the height of ignorance and infidelity to demand justice from God, having relied on our own deeds. According to the Holy Quran it is not only a sin but blasphemy to think that God is bound to do justice to us and that we can demand anything from Him as our right. But when He Himself makes a promise, He of His own will binds Himself to fulfil it. For instance He says *حقاً علينا نصر المؤمنين* i.e., "We have promised to aid the believers, (therefore, We make it binding on us to help them, otherwise none else can impose any duty on Us)."

Blessed is he who, confessing his own weaknesses, craves the mercy of God, and very insolent, wicked and wretched in the man who looks upon his works as the fruit of his own powers and demands justice from God. The reason why the followers of the Vedas, notably the Arya Samajists of to-day, have fallen into this error is not far to seek.

This error is only due to the fact that they believe matter and souls to be co-eternal with God and uncreated like Him. They do not look upon them as from God but regard them as self-existent. Hence they naturally regard themselves as a sort of rivals to God. They look upon themselves as having the same relation to God as subjects have to their king, and just as subjects lay their claims before their ruler and if a tyrannical monarch wants to trample upon their rights rise in revolt against him, the Hindus too claim their rights from their God. And I think the followers of the Vedas are justified in doing so, if judged from the standpoint of their own beliefs. Their souls and all the particles of matter that make up their bodies not being created by God, there is no reason why they should not demand their rights from Him, and why He should not be compelled to do justice to them. He has no right to refuse them what they claim as their right. If there had been another tribunal under the heavens, higher than God's, the Hindus would certainly have preferred an indictment against the Vedic God in case of His refusal to satisfy their claims. There is no denying the fact that he who regards God only as just in His dealings towards him really thinks God as owing certain obligations to him which He is bound to fulfil, and holds that if God fails to pay him his due, He must be guilty of injustice. But such is not the teaching which the Holy Quran gives us. According to the Holy Quran, man, with his soul, his powers and every particle of his body, has been created by God and is hence the sole property of the Divine Master and has no claims

whatever on God which He may be said to be bound to satisfy and failing to satisfy which He may be held as guilty. Therefore, we cannot call God as just to us, but having regard to our own destitute condition, we call Him Merciful. Thus, the teaching of the Holy Quran is opposed to the teaching attributed to the Vedas. So of these two teachings choose that which is full of true wisdom.

A Temporary Salvation : Resort to a Strategam.

The inability to create new souls has involved the Vedic God in numberless difficulties. One effect of that inability is that He is powerless to grant everlasting salvation. After the souls have enjoyed heavenly bliss for a time, God is compelled to turn them out of paradise. But in order to justify this act of His, He, before admitting a soul into the salvation-house, keeps back a particle of its sin, and it is apparently on account of that particle of sin that the soul is expelled from paradise. Again, it is only for that particle of sin that one soul is given the body of a man, another the body of a woman, another the body of a dog, another the body of a cow, another the body of a goat, another the body of a fowl, and another the body of the reptile that crawls in filth. The followers of the Vedas call their God just, but mark the justice of the Vedic God. It was only for a particle of sin that some were made *rishis* to whom the Vedas were revealed, and others were given the bodies of dogs and swine. Is there one among the followers of the Vedas, I say, is there one among the newly sprung Arya Samajists that extol the Vedas above every other book, who can explain this act of the Vedic God?

Why God cannot grant everlasting salvation and why He

feels constrained to turn out souls from paradise after they have lived there for a time is easy to guess. The real cause lies in His inability to create new souls. If He had granted everlasting salvation to the souls, the result would have been that there would have been a constant drainage on the limited supply of souls and a time would have come when the whole supply of souls would have been totally exhausted. But the world cannot come to an end according to the Vedic teaching. Now the difficulty arises, how is God to keep the world agoing? God cannot create new souls; the old souls have all found their way into paradise.

The Vedic God is on the horns of a dilemma. Either He must take the unjust and cruel step of depriving the souls of the salvation which they have earned, not through any favour of His, but with the sweat of their brows, or the world would come to an end. Of these two alternatives He adopts the former, and the poor souls are turned out of paradise to keep the world agoing. Thus it is really through His own inability to create new souls that God cannot grant everlasting salvation to the souls. He is powerless to give a salvation which should last for ever. But He tries to conceal His weakness, as worldly men try to hide their powerlessness by taking recourse to different stratagems.

Unwilling that His inability to grant everlasting salvation should be made known, He resorts to a stratagem. He reserves a particle of sin when admitting a soul into heaven, and apparently on account of that particle of sin He turns the soul out of paradise at an appointed time. Is not such conduct disgusting? Was it not in His power to purify the soul even of that particle of sin by imprisoning it in another body for a short period, as He had purified it of other sins by keeping it shut up in various bodies for a long time. That sin was so insignificant that it was overlooked at the time of the soul's entry into paradise, but now for that very sin the soul is being turned

out to pass. Such is the Vedic God and such is the salvation which He grants to His creatures.

Again, an attempt is made to conceal the inability of the Vedic God to grant everlasting salvation by saying that the deeds of man being limited must have a limited reward. But that is only a lame excuse. It is admitted that as a reward of the worship and good deeds which a man performs here in his short life, the soul is allowed to stay in the salvation-house for millions of years. Now if He could give such a disproportionate reward for such a limited worship and such a limited number of good deeds. He could also make that reward everlasting. By granting an everlasting salvation, He could incur no blame which He has now avoided by limiting the salvation to a certain period. The truth is that the Vedic God is unable to grant everlasting salvation and the reason of this lies in His inability to create new souls, and it is only to throw a cloak over His powerlessness to grant everlasting salvation that He is sometimes represented as resorting to the loathsome stratagem of reserving a particle of sin, and sometimes an attempt is made to hide His weakness by saying that limited deeds must have a limited reward. If He is really able to grant everlasting salvation, let a verse be quoted from the Vedas showing that He had power to confer an everlasting salvation, but that He does not grant it because of the limited deeds of man.

Again, it is wrong to say that worship and the deeds of man are limited. The righteous do not intend to worship God only for a limited time. On the other hand, a zeal to worship and adore God is permanently implanted in their hearts, and if their worship of God is cut short by death, they are not to be blamed for it, for it is God, and not they, that brings death on them. So they must be rewarded according to their intentions.

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Vedic Scheme of Salvation Disappointing.

Of all the religions of the world, the Vedic religion is the only one which represents God as vindictive and unforgiving. Unfortunately for man, He possesses the attribute of anger and punishes the sins of man most severely, but He lacks the attribute of forgiveness and does not forgive the smallest fault of man, however bitterly he may cry for mercy and however sincerely he may repent of his sins. The reason why He is shorn of the noble attribute of mercy and forgiveness is plain enough. There must be as many barriers to the entry of a soul into paradise as possible to prevent a speedy exhaustion of the limited supply of souls, which, though self-existent and co-eternal with Him, have in some unknown way been placed under His power. Now if He forgives their sins, this expedites their entry into paradise, but this is inconsistent with His own interests. Besides, if a soul is once forgiven, it cannot be punished again, for to inflict punishment after forgiveness is inconceivable. Hence if a soul enters paradise after it has all its sins forgiven it, it may justly claim an everlasting paradise, for a forgiven soul cannot be re-subjected to a life of pain. But an everlasting salvation must involve an ultimate exhaustion of the whole supply of souls, and if the whole supply of souls is exhausted, the world must come to an end, for the Vedic God is unable to create a single new soul. This is the reason why the Vedic God is represented as utterly unable to pardon the slightest fault of man.

It is evident that man is very weak and he cannot remain free from sin owing to his natural weakness. He stumbles at every step. But the Vedas have had no mercy on man and have offered him no way for salvation. They have to offer only one means of salvation which is characterised by extreme vindictiveness and malice. Man has to pass through an unending

series of transgressions, the slightest of sins and this notwithstanding the fact that the sinner deserves pity, because his weak faculties which have made him stumble are not from him but were created by God Himself, and He ought to have made some allowance for this circumstance. But according to the Vedic belief, God, in appointing punishment for the sinner, has not taken this circumstance into consideration and has totally ignored His own share in the matter. According to the Vedas, salvation is attainable only when a man has become perfectly purified from sin. This condition for the attainment of salvation, when judged by the standard of human nature, is one which it is impossible to fulfil. Until man has paid all that is due to God, he cannot claim to have scrupulously discharged all the duties of obedience that he owes to Him. But it is evident that whatever degree of perfection a man may attain to, he cannot be adequately grateful to God for His unlimited favours and cannot fully obey His commands. So, if salvation depends only on this that a man should discharge his duties to God as he ought to do, that there should not be the slightest defect in his obedience to God and that he should never err, then the attainment of salvation is an utter impossibility. No man will ever attain to such a high degree of perfection as may entitle him to salvation. Such a condition for salvation could not have been imposed by God, for it is beyond the power of man to fulfil it and the laws of nature falsify it. Point out a man in the east or in the west who may be free from all sins, both small and great, who may be guiltless even of the slightest degree of negligence, and who may have scrupulously discharged all his duties to his Lord. Can you point to one who can claim to have been ever obedient to God in every way and to have been fully grateful to God for His numberless favours. If you cannot point to any such man in this age, rest assured that there never was such a man nor shall ever be.

The hard-heartedness of the Vedic God knows no bounds.

According to the Arya Samajic belief, this world has existed for millions of years, but God has as yet accomplished very little in the way of turning animals and vermin into human beings. The whole earth is full of animals, insects, and invisible germs, and the number of men compared with them is as insignificant as a drop of water in the boundless ocean. Also the rate of begetting among human beings is hardly comparable with the rapidity at which the insects multiply. In one night there may come into existence so many new insects that an equal number of men may not be born even in thousands of years. The countless souls that have lain imprisoned in the bodies of these insects for millions of years without having been yet favoured with the bodies of human beings, to say nothing of being favoured with Mukti, may now well despair of attaining salvation. Can anything be more pitiable than the souls that have lain shut up in the bodies of vermin and insects for millions of years, and which may continue to lie in those bodies, how long none can tell, as a punishment for some sins of theirs in a previous life? Can any punishment be more brutal than this? The Holy Quran does indeed speak of punishment for the wicked, but it does not speak of their being turned into insects. On the other hand, they shall continue to be men as before. This shows that God's mercy and love are stronger than His anger. But according to the Vedas, the punishment of the sinner is unlimited and the Vedic God is all anger; He knows no mercy. From the Holy Quran it appears that God will at last have mercy even on the denizens of hell, and a time will come over hell when there will be none in it. But if you wish to know the intention of the Vedic God, just cast a glance at the animals that live in the jungles and rivers, the birds that range the air and the microbes that people every drop of the waters of the fathomless deep, all of which, according to the Vedic belief, are so many prison-houses for the poor soul of man. Can you think the God of these souls has

any mind to set them free? No, certainly not, for if He had any such intention, He ought to have provided an earth large enough for these souls to dwell upon as human beings. The present earth is hardly sufficient even for the souls that lie imprisoned in the animal forms found in the waters of a single lake, to say nothing of the numberless millions that are to be found all over the earth. This clearly shows that God has no mind to rescue the souls from their imprisonment and give them human forms, for if He had intended to give them human bodies, He would have provided an earth sufficiently large for them to dwell upon. That He has provided no such earth for them to inhabit is a clear proof of the fact that they are destined to live for ever in the prison-houses in which they have lain shut up for millions of years.

Imitation of Divine Morals.

The perfection of man consists in the imitation of divine morals. Now, according to the Vedas, God never forgives the sins of any man and is a stranger to benevolence, generosity and kindness. Hence it is the duty of the followers of the Vedas to harden their hearts as far as possible, never to think of forgiveness and to regard benevolence and kindness as sins, for it is the height of wickedness to adopt morals which are against the morals of God. But such will not be the morals of a true Muslim, for He reads in the Holy Quran that God accepts repentance and forgives sins. He does not make His forgiveness conditional on the fact that some innocent person should be hanged, as the Christian God does, but He forgives sins merely on repentance and praying for pardon. So a true Muslim also completely pardons a guilty man if he repents, for his God also similarly pardons the guilty, and he deals by all men kindly and benevolently, for his God is also benevolent, kind and merciful. But how can we expect high morals from

those whose God knows nothing but anger, vindictiveness and malice. The Vedic God inflicts severe punishments for the slightest of sins and makes the souls pass through innumerable loathsome bodies for numberless years. Let a sinner cry for mercy as bitterly as he may, let him rub his forehead on the ground by way of repentance as humbly as he may, let him even bring a sort of death on himself with grief and pain, and let him take vows to abandon the ways of iniquity as sincerely as he may, the Vedic God is not going to pardon even the slightest sin or to overlook a single fault. And even the salvation which He grants after a soul has remained shut up in numberless bodies for millions or even billions of years is only a temporary one. It lasts only for a fixed period after which the soul is again to be subjected to the same torturing process for an almost endless period. The Vedic God does not wish that the souls should enjoy an everlasting bliss. This may be because God and the souls are not tied to each other by the bond of creation and because both have existed separately from eternity.

Hence God deals with them like a magistrate and not like a parent. It is true that compassion has its origin in some sort of tie or relationship, A mother is an ocean of mercy for her son because she knows that he is her own offspring and that he has sucked her own milk from her breasts. But the soul is not from God ; it is not united with God as a mother is united with her child, so if the soul perish, it matters little to God. There is no tie between the two which may move God to pity for the poor soul. But God, as revealed by the Holy Quran is not like the Vedic God. The Islamic God is represented by the Holy Quran as saying, 'O my servants, do not despair, for I am Compassionate, Beneficent, and Forgiving. I draw a veil over your sins and am the most merciful of all. I love you more than an body else. So love Me more than you love

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 your parents, for indeed I surpass them in my love for you. If you turn to me, I will forgive all your sins; If you repent, I will accept your repentance. If you come walking towards Me, I will come to you running. He who will seek Me shall find Me and he who turns to Me shall find My door open. I forgive the sins of those who repent, even if they be larger than mountains. My mercy is greater than My anger, for you are My creatures. I created you, so My mercy comprehends you all.'

Such is the gist of the Quranic teaching. It should be remembered that compassion exists only where there is a tie. And when it is said that the souls and God are strangers to each other, there being no bond between them, no tie, no relationship, how can God be expected to be moved to pity for the souls? They are not His creatures, why should He pity them?

It is indeed very disappointing that the Vedic God, in spite of being represented as the Lord of the souls, cannot forgive the sin of any man. A man may attain to salvation by the dint of his own arms, but he should not expect any mercy, any grace from God. This feature of the Vedic God is more astonishing than any other trait of His character. He knows that man is very weak by nature, that the machinery of the human nature is His own handiwork and that it was He who made every piece of the human framework; why is He then so relentless, so inexorable? Is not such hardness inconsistent with His holiness? If He was so weak that He was unable to forgive a single sin, create a single soul or grant an everlasting salvation, why did He undertake such a difficult task? Why did He assume Lordship when He could not acquit Himself as a Lord? He cannot give everlasting rest to His righteous and faithful servants; He disgraces them after He has once honoured them; He expels them out of paradise after He has once

admitted them there. He deprives them even of what they had earned by the force of their arms and subjects them to an endless series of tortures for no fault of theirs after they have once earned salvation. He is like a stern master who never forgives the faults of his servants and punishes them for the slightest offences. What is to be gained by imitating the morals of such a God? And what high morals can such a God teach to others?

Injustice of the Vedic God.

The whole theory of the transmigration of souls is said to rest on the principle that God is just, but, strangely enough, this very theory has led the Hindus to represent Him as unjust. His first act of injustice is His reserving a slight sin of man when admitting him in paradise, only with the object of providing Himself with an excuse for turning him again out of paradise to prevent the limited supply of the souls from being exhausted up. He could imprison the soul in some body for another term in order to purify him even of that slight sin, but He refrained from doing so simply for selfish reasons.

Again He is guilty of injustice in expelling all the souls from paradise at once. A time is appointed for a general clearance of paradise and at the appointed time every soul that is in paradise is turned out. But the souls do not enter the paradise at one time. They enter it at different times, and the result is that all do not enjoy the heavenly bliss for the same period of time. Those who entered first enjoy the pleasures of paradise for a longer time than those who were unfortunate enough to come in later. Most unfortunate of all are those souls that enter last, for they have to be turned out before they have well enjoyed the pleasures of heaven, they are turned out even before they have time to settle. Thus this simultaneous and wholesale expulsion of all souls involves much injustice to such souls

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enjoy the bliss for an equal period of time.

Another act of injustice is that for the slight sin, which was reserved to serve as an excuse for the expulsion of souls from paradise, the souls are shut up in various kinds of animals. Some are given the bodies of such holy men as the *rishis* to whom the Vedas were revealed, others are made to animate the bodies of the beasts of the forest, others are imprisoned in the bodies of venomous insects, and so on. Thus various bodies, from the bodies of holy men to those of the most contemptible vermin are given for a sin which was equally slight in all cases, which was in fact so slight that God overlooked it when He admitted the souls in paradise. To grant to some the bodies of holy saints and to others the skeletons of creeping vermin for an equally slight fault is an act of flagrant injustice which defies all attempts at justification.

Again, it is said that for every kind of sin there is appointed a particular body. But if we look at the Vedas, the number of sins that may be gathered from a perusal of their pages hardly corresponds to the number of the various living beings that are to be found on the earth. The various kinds of sins which the followers of the Vedas can enumerate may be given on a single page, but the number of various kinds of animals which, according to the Vedic principle, ought to have corresponded to the number of sins is stupendously large. Is it not injustice that for a limited number of sins the forms of punishment should be unlimited? If the doctrine of transmigration is true, if it is true that for every kind of sin, God has appointed a particular body, it is the duty of the followers of the Vedas to draw up a list of the various kinds of sins which may be as large as the number of various living forms is large. If they fail to do this, the doctrine of transmigration falls to the ground, for in that case there is no positive proof of the fact that for

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every kind of sin God has appointed the body of a particular kind of animal as a punishment.

God as Creator.

It is regrettable that God who created the whole world and who is all-powerful is judged by the standard by which His creatures are judged. It is for this reason that it is said that God cannot create soul and matter. He is represented only as a baker who collects His materials from different sources and bakes a loaf. He buys flour from the flour seller, and fuel from the wood seller, brings water from the well and borrows fire from a neighbour and is then able to bake a loaf. The Vedic God is no better than a baker, for He also depends on ready-made souls and matter for His creation. But if it be supposed that God did not create the souls and matter, the supposition makes the very existence of a creator needless. For, if matter and souls are uncreated and co-eternal, they are so with all their powers. And they also may be supposed to have properties of combining and disuniting, and might have combined in virtue of their inherent powers, without the intervention of any outside agency. If the souls and matter with all their powers and properties existed independently of God, they might also unite and disunite by virtue of their own properties independently of God.

The Hindus are wont to address God as their father, but how God can be their father is quite incomprehensible. Their souls with all their properties and the matter which composes their bodies with all its properties are uncreated by Him. How can He then claim to be their father? Is He their father in the sense in which one is the father of his adopted son? Believing their souls with all their faculties and the matter composing their bodies with all its properties as self-existent, **they cannot call God their Father.**

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But the fact is that human nature bears unmistakable evidence to its having been created by God. Every thoughtful man can see that a child inherits the qualities of its father. Similarly man has divine qualities implanted in his nature, thus showing that his soul is not self-existing but has been created by God. These divine qualities that are latent in human nature become apparent when it is purified, and it is then that human nature exhibits godly qualities in a manifest way. As God is merciful, so is a man of purified nature merciful. God is bountiful and so is man when he has his nature purified. In short, all the Divine attributes become manifest in a purified human nature, thus showing that it is God who placed these qualities in it and that the soul is a creation of God. The soul of man has the love of God implanted in its nature, which could not have been the case if God had not been its creator.

If God is not the creator of soul, nor of any of its faculties, what right has He to exact worship from it? A Hindu cannot say, like a Muslim, 'All praise is due to God.' When God is not the Creator of his soul or the matter that composes his body, how can He be said to be deserving of all praise. Again, man earns his salvation by the dint of his own arms and all the good that he receives in this world or the next is the pure fruit of his own deeds, which he did with the aid of his own uncreated powers and independently of God's help. But when there is no bounty which God grants him through His own grace why should He praise God at all? He has no cause to be grateful to God and he need not thank Him. Nor is it imaginable how a follower of the Vedas can worship God. Worship consists of two kinds. The first form of worship consists in praying to God for forgiveness. Man, when worshipping God, prostrates himself on the threshold of the Divine Master, confesses his sins, and asks His pardon most humbly and submissively and implores for Divine assistance to enable him to walk in the

paths of righteousness and virtue and expresses his determined resolution to abstain from evil ways as far as possible. The second form of worship lies in remembering God by contemplating all His excellences and perfections and being occupied in praising Him, mentioning all His personal as well as relative qualities. His personal excellence consists in His being without a partner in His perfection, in eternity, in all His powers and in His knowledge. His relative qualities are that He has created every thing so that He may prove His being a Creator, that He created heavens and earth without man's having done anything to deserve them so that He might prove His being a Sustainer, that He grants special favours to those who worship Him and exert themselves in His path and distinguishes them from others by granting them His special aid and gives them access to Himself and confers on them the favour of revelation so that He may prove His being merciful, and that He will judge His righteous and unrighteous servants according to His will on the day of judgment so that He may prove His being the Lord of the Day of judgment. These are the two kinds of worship, but a follower of the Vedas can perform neither form of worship. For according to Him praying for forgiveness is quite useless for God is unable to forgive even a single sin. As to the second form of worship, a Hindu does not regard His God as without partner, for according to His belief, the souls and matter are partners with God in eternity. Nor is He a creator of the souls and matter. Nor is He believed to be merciful and compassionate nor capable of meeting out a reward like a Master and a Lord. Similarly the Vedic God cannot be supposed to have perfect knowledge. He has not perfect knowledge of the souls and matter and all their powers and properties, for if he had had a perfect knowledge of the souls and matter and their powers, He ought to have been able to make them. But far from making them, He cannot even add a single power to the powers which they already possess. He

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has not made souls of matter and, therefore, He cannot be supposed to have full knowledge of their faculties and powers.

No Stimulus for Progress.

In fact to deny the divine attribute of forgiveness is to bar the door to progress. Every body will admit that man is not born perfect and that he stands in need of gradual development. For instance no man is born with his intellectual faculties fully developed, but they gradually develop as he advances in age and experience. Similarly, man is also morally imperfect in the first stage of his life. Most children are prone to beat others for slight offences, and show a readiness to abuse other children and to tell lies. Some are even in the habit of back-biting, stealing and envying. When they are in the vigour of youth, they are mostly overcome by their evil propensities and permit themselves to commit unspeakable deeds. In short, in the case of most men the first stage of life is defiled by many an unholy act. When men pass the first stage which is marked by evil deeds, the good among them turn to God, repent of their evil deeds, and abandon their evil courses, and become anxious to make the garments of their nature pure. Such is the brief description of the life of most men. Now if it is true that God does not listen to repentance, this means that He does not wish to grant salvation to any body. Now when God's attitude is so disappointing and when it is settled that when once a man has committed a sin, he must be put in some miserable body, it is vain for a man, desiring to deliver himself from the bondage of sin and to attain the nearness of God and to be included in the elect of God in this very life, to make any attempt in that direction. He cannot hope to see the fulfilment of a desire which runs counter to Divine will. How can he make any promise to God to abstain from evil deeds in the future when he is certain that in his next life he must be a

dog, a cat or a pig. Thus the doctrine that God is powerless to forgive any sin is an insurmountable barrier to progress.

In conclusion, I regret to say that the Vedic God is nude of all the high and noble qualities which the God of Islam possesses. Souls and matter are co-eternal with God, therefore God is not without partner in His quality of being eternal. He can create neither soul nor matter, hence He is denied the proud title of being the Creator. Again, every enjoyment and every comfort that a man enjoys is the result of his own deeds and there is nothing which man is given gratuitously, hence the Vedic God cannot be spoken of as Rahman (Compassionate) Rahim (Merciful) and Raziq (Sustainer). Nor is the Vedic God Lord, for He cannot act as a Lord in his dealings with the human beings. In short the Vedic God is devoid of all the noble attributes and does not deserve the name of God. Nor is there, in fact, any proof of God's existence from the Vedic point of view. For He is represented only as combining matter and souls. But such a combination might take place independently of God, for the souls and matter, which are self-existent with all their powers, might also have properties of uniting and disuniting inherent in them like their other powers, and might unite and disunite by virtue of their inherent powers. So the Vedic doctrine dispenses with the need of a God altogether and it is a favour on the part of the followers of the Vedas that they acknowledge a God. Though the Hindus owe no favour to God, and have nothing to thank Him for, yet God is under an obligation to them for their acknowledging Him when they could well do without Him.

Lord Cromer's Strictures on Islam and the Muslims.

Lord Cromer's misjudgment of the progressiveness of Muhammadan civilization has drawn several answers from eminent Muhammadans and Europeans, but so far as we are aware no detailed reply to Lord Cromer's long list of accusations against Muhammadanism and the Muhammadans has yet appeared anywhere. We hope to be able to offer such a criticism of Lord Cromer's views as expressed in his "Modern Egypt" in a series of articles during the next year. Meanwhile it would be interesting to learn that Lord Cromer's views have received, soon after their publication, a severe rebuff from what has taken place in the Near East, during the past three or four months. An immense stride forward has been taken by a Muhammadan state which was considered by the wisest politicians of Europe to be for ever doomed to stagnation and death. The quiet and sagacious manner in which a mighty revolution—a revolution that is quite unique in the history of the world—has been brought about in Turkey has made the whole of Europe praise the "unspeakable" Turk in unreserved terms.

It is a matter of deep regret that a man of Lord Cromer's experience and good judgment should have been so far led away by his Christian proclivities as to declare Islam to be incompatible with progress, and this in the very teeth of history. Who is not aware of the great advancement, material, intellectual and moral, which the Muhammadans attained to when Europe was still in the Dark Ages? How can any one acquainted with history shut his eyes to the splendid Muhammadan civilization in Spain where even Europe lit its torch when it had not yet emerged from the moral and intellectual darkness of the Middle

Ages? According to Lord Cromer, however, Islam has not only always been, and at present is, devoid of every good quality, but even its future is involved in darkness and material and moral degradation. His verdict is pronounced in the clear and unmistakable words that there can be no regeneration among the Muhammadan people: "Let no practical politician think that they have a plan capable of resuscitating a body, which is not, indeed, dead, and which may yet linger on for centuries, but which is nevertheless politically and socially moribund, and whose gradual decay cannot be arrested by any modern palliatives however skillfully they may be applied." Yet within less than a year since these words were given to the world, they were belied by what happened in Turkey. Contrast with Lord Cromer's ill-judged dictum the solemn pronouncements of Mr. Asquith and Sir Edward Grey. In making a statement with regard to the Eastern question, the Prime Minister observed:—

"We have been the witnesses in Turkey of one of the most amazing revolutions in the annals of history We recognize to the full the magnitude of the difficulties which had to be faced—the tact, judgment, prudence and consideration with which they were successfully encountered and overcome; the happy absence of the violence and the vindictiveness with which changes so far-reaching and so fundamental have as a rule been accompanied; the sagacity, patience, and tolerance which have so far distinguished the new *regime*."

And now, who are the appliers of the palliative which Lord Cromer thinks would never be applied with any effect in the case of the Muhammadans? They are certainly not Christians, and Lord Cromer would not include them in the category of Europeans because they are looked upon as a pest in Europe, and unless they could be driven, bag and baggage, from Europe, the peace of the continent would, it is believed, never be secure. Mark again Sir Edward Grey's tribute to the Young Turks:—

“Hatred has been replaced by fair play, peace and goodwill—goodwill which is the surest guarantee of peace; more sure than any treaty or any constitution or anything else. Not in history, I think, has there been a change more sudden and so beneficent. It would have been incredible if it had not occurred, and a profound impression has been produced upon all who have been in contact with it by the upright character, the purity of motives, of the men who have brought this change about. This has been patriotism in the best sense of the word—a patriotism which was peaceful and unaggressive, desiring nothing but the good of their own country, without designs upon any other.”

Apropos of the bloodless revolution in Turkey, a London paper justly remarks that “Christian advocates and missionaries may talk as much as they please in future about the absolutely unprogressive character of Muhammandan civilization, but the public will know better and refuse to be deceived.” It is probable that even Lord Cromer would have modified his statements if his book had been published a few months later.

The situation in the Balkans, however, casts a good deal of light upon another point. As indicated in the motto attached to the last chapter of Lord Cromer’s “Modern Egypt,” “the essential qualities of national greatness are moral not material.” Now if we compare Turkey with some of the surrounding Christian nations, whatever their strength in men, arms and munitions, morally they would be placed much lower than even the “unspeakable” Turk. Just at the moment when the Turks were making sincere efforts in the cause of good government and advancement and introducing reforms which the European powers had ostensibly long desired, three of the Christian nations set aside all the moral responsibilities created by treaties and private understandings with no other object than to gain some selfish end. They not only flagrantly violated treaties

but did this at the risk of retarding progress in Turkey and stirring up a general European war. Their conduct is a good comment on some chapters of Lord Cromer's "Modern Egypt," and as a supplement to that valuable work would furnish interesting reading to the reader who must, no doubt, be tired by the petty illustrations of the moral degeneracy of Muhammadans contained in the thirty-fourth chapter. Lord Cromer has, while giving a homily on the mischievous error of "condemning a whole class or community because the conduct of certain individuals belonging to it is worthy of condemnation," unconsciously committed the more serious error of condemning the religion of Islam because the conduct of a number of Muhammadans did not meet with his approbation; and he cannot now reject any conclusion that may be drawn against Christianity by the conduct of the most Christian nations of Austria, Bulgaria and Greece. But we refrain from drawing any such conclusion. We have, however, the right to ask Lord Cromer whether he regards the flagrant breach of solemn pledges on the part of Austria as an effect of Christianity? And is a nation really great when it cares so little for its moral responsibilities? Or, is the keeping of promises no part of the code of morality of an advanced nation, if it is sufficiently strong to benefit by their breach?

New Theology in India.

The Rev. E. P. Rice is the exponent of Mr. Campbell's New Theology in India. His views are embodied in a paper read at the Bangalore Missionary Conference and printed in the November number of the *Harvest Field*. The New Theology, we are told, is not a new creed in place of the old set of dogmas. "It is primarily and essentially a method—none other than the Inductive Method applied to the facts of Religion." Mr. Rice regrets that Theology lags behind science on account of its condemnation of rational arguments and the inductive method. The New Theology starts by condemning the creeds, and, notwithstanding its denials, ends in establishing equally insensible and irrational dogmas. The Old Theologists "first sign a creed and then proceed to study Theology," but the New Theologists think and argue freely. But the freedom of their thought is tethered within the closure of Christianity. In theory the New Theology "will not allow any discussion to be closed by the assertion that it has been settled by authority. Also it will not be content with a partial induction from a few facts drawn from the history of a single nation. It demands that the religious experiences of all nations be placed under contribution." Here are a few of the doctrines formulated by the new method :

"The New Theology, like the Old, believes in *Inspiration* ; but it is not the rare experience of a few writers of olden time making them infallible, even in matters of religion. It is the direct action of the Spirit of God on the attuned spirit of man, exalting the powers of mind and imagination, and clearing the mental vision. It is not confined to any one time or people but is working through all the centuries and in every land.

"The New Theology believes in the *Bible* as the record of God's gradual self-revelation to the nation to which, more than

to any other, the world owes its advance in true religion. But it does not believe that God, the Universal Father, had no similar dealings with other nations Every nation has its sacred history and every nation has had its prophets and seers."

And then comes the crowning dogma of all :

"The New Theology loves and reverences the *historic Jesus*, and will ever learn at his lips, and gain inspiration from his life, for none ever spake as he spake, or lived as he lived."

How eminently rational and logical to believe without any argument that "*none ever spake as he spake, or lived as he lived.*" And the New Theology believes that the "Everlasting spiritual Christ is always with us," that is, with Mr. Campbell and Mr. Rice and those who think as they think. A scientific creed indeed which being based on induction must be accepted by all sensible men as soon as they come to know of it; which means that those who do not accept it are of an unscientific and illogical turn of mind !

Notwithstanding the superiority that is thus claimed for Jesus, he is not indispensable as in the Old Theology, but along with other great men of ancient and modern times, the story of his life may, if appropriately used, "help to bring about a healthful state of mind." The New Theology has its Gospel too, but it is not the Gospel according to Matthew, Mark, Luke or John, but "an appeal to the sense of right and duty which already exists in a moral consciousness." And though the exponents of the New Theology "count it the greatest honour to carry on the work which Jesus committed to his followers," yet they will not do it like the Gospel preachers now in existence, but as to how they would do it is best known to themselves, for the "Evangel or Good News, according to them, is a message based on personal experience of every man, woman and child born on the planet." This should obviate the

necessity of preaching on the part of Mr. Campbell and his followers. The New Theology does not believe in miracles, i.e., in the miracles recorded in the Gospels, though in another sense all the world, being the direct action of the Will of God, is a miracle. The "Fall of Man" is still an article of the creed of New Theology, though it would no more mean what Christianity has been teaching for the last nineteen hundred years but only "the continuous contest of free wills wavering between evil and good." The *Grace of God*, while too precious to be parted with in its outward form, will lose its Christian significance, "the Augustinian sense of the impartation of something from without." Mr. Campbell's tenacity to keep the terms of the old dogmas while rejecting their significance seems to be due to his over-anxiety to be included among the Christians, but the orthodox are not prepared to recognise his claim.

The Attitude of Christianity towards other Religions.

We are glad to notice that Christianity is changing its attitude towards other religions. There was a time when the Christians looked upon all the religions of the world, with the exception of their own religion and that professed by the ancestors of the founder of Christianity, as the outcome of the Devil's designs, but of late years it has gradually come to be believed that there is some truth in other religions. The New Theology advances a step further still and looks upon all religions as "revealed" in the same sense in which Christianity is a revealed religion. And now we meet with articles in orthodox Christian Magazines in which the truth first proclaimed by Islam that every nation has had its seer is openly

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recognised. Thus writing in the *London Quarterly Review*, Mr. Brailsford says :—

“There have certainly been most valuable additions to the Christian consciousness within the last half-century, enriching its thought and energy and feeling. Our idea of God, the Builder of the infinitely great and infinitesimally little, has immensely expanded. We have realized also, that ‘His methods of working in the realms of the natural and supernatural are identical; that each is governed by law, and not by arbitrary action or caprice.’ We have learned that in His manifestation of Himself to the religious instinct He has been no respecter of nationalities. That the torch of inquiry has been kindled in all lands, and that every race has had its seer. That while a creed or dogma is a necessity of our limitation, it can never contain the whole of truth. That the revelation of the Divine mind has been so broad and full and free, that no section of the Church, or, indeed, of the human family, can monopolize it, any more than Moses, Elias, or the Christ could be contained within three tabernacles. That the development of truth has been ceaselessly progressive; Malachi was not the last of the Prophets, nor John the last of the Apostles. That the Bible is not the final word—‘God is not dumb, that He should speak no more.’”

“*God is not dumb that He should speak no more.*” That sentence deserves the attention of all religionists who claim that God spoke to their ancestors but not to those of other people or that God spoke in a particular age but that He has ceased to speak now. The attributes of God cannot change, and if He still sees as the followers of every religion hold, He must also speak now if He ever spoke in the time past. It was the founder of the Ahmadiyya movement who first proclaimed this mighty truth in this age, *viz.*, that God has not become dumb that He should cease to speak after a particular time, and it was he who forcibly and incessantly preached this truth until the hearts of men were drawn to it and filled with conviction. It is indeed a happy sign of the times that even the Christians whose religion is based on exclusiveness have found it possible to believe in the Divine origin of other religions, and in the great truth, which is subversive of all exclusive doctrines, that before as well as after the revelation of the Bible God has been speaking to His righteous servants among all people.

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